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JAPAN  
AND  
CHINA

ALL TRAVELING EXPENSES INCLUDED.

TOURS for 1896

SPECIAL TOUR  
THROUGH  
THE MEDITERRANEAN COUNTRIES

A party will leave New York, Wednesday, January 15, on the favorite steamship *Werra*, of the North German Lloyd Line, for a tour including Southern Italy, the Island of Sicily, Tunis, Algeria and Southern Spain.

Incidental visits to Naples, Pompeii, Vesuvius, Capri, Sorrento, Rome, Taormina, Catania, Syracuse, Girgenti, Palermo, Tunis, Garthage, Bone, Hammam-Meskoutine, Constantine, Biskra (on the borders of the desert of Sahara), Batna, Lambessa, Timgad, Setif, Kharata, Gorge of the Chabet-el-Akhira, Bougie, Algiers, Hjdah, Tlemcen, Oran, Malaga, Granada, Gibraltar, etc.

A party will leave New York, March 21, and connecting with the above at Gibraltar make an extended Tour through Spain, Portugal, France, etc.

March 21, May 16, May 23, June 20 and July 2 — Tours to Southern, Central and Northern Europe.

Send for descriptive book.

SECOND GRAND TOUR  
TO  
JAPAN, CHINA and the  
HAWAIIAN ISLANDS

Party will leave Boston, Monday, February 24, and after making incidental visits to famous American scenic points arrives at YOKOHAMA, March 22. From there visits will be made to Kamakura, Enoshima, Miyunoshita, Hakone, Atami, TOKYO, NIKKO, Lake Chuzenji, Ikeno, Lake Haruna, Shizuoka, Nagoya, KYOTO, Lake Biwa, NARA, Osaka, Kobe, The Inland Sea, Nagasaki, HONG KONG, CANTON, Macao, etc. Returning to San Francisco, June 23 (with privilege of remaining on the Pacific Coast), or to Boston July 2.

SPECIAL TRIP to the HAWAIIAN ISLANDS in connection with the Japan Tour, and returning to Boston, August 6.

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THROUGH  
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# THE CONGREGATIONALIST

Volume LXXX

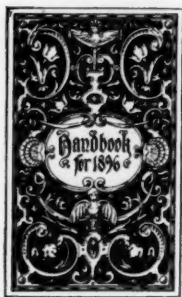
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ONE of the most Christlike deeds Christendom can do at this Christmas season is to give speedily and liberally to the Red Cross work for Armenia. Churches should lead in this. Special collections should be taken and forwarded to Washington. Local mass meetings should be held and representative men invited to voice the indignation and pity. Thus men of all races and creeds can unite as brethren and prove the brotherhood of man. At a meeting of this kind, held in the Prospect Hill Church, Somerville, last Sunday evening, the mayor and the mayor-elect spoke, as well as Rev. F. D. Greene, the author of the Armenian Crisis in Turkey, the book which sets forth so graphically the extent and character of the outrages up to the time of its appearance last spring. Intense interest was aroused and a generous gift to the relief made. What this church has done others can do.

A funeral service which spontaneously witnesses to the value of the completed Christian life is one of the most potent influences to inspire faith in Christianity. Such a service occurred last week at the funeral of Captain Yorke of the Salvation Army in this city. There was no display of flowers, no costly trappings, no finished eulogies, but hard looking men and women, bearing the scars of sin, sat for nearly two hours in the cold hall while tears coursed unheeded down their cheeks. The dead man's comrades choked with emotion as they tried to tell how simply he had loved the poor and the wicked, how unceasingly he had worked for them, denying himself food and rest just because he wanted to do good to the hungry and the sinful. He felt the woes and sins of others as though they were his own. He could never forget that he was an apostle of Christ to those who needed him. His service was so spontaneous, his unselfishness so simple and sincere that he won the love, not only of those with whom, but of multitudes for whom, he had labored, whose lives had seemed hopeless. What better tribute could be given to such a man than was offered there, when the leader called on those who loved and honored him to pledge themselves to follow in his steps? After silence a man came forward and knelt beside the coffin, then another, then two women. Before the service closed eighteen were kneeling there. When one humble life is seen to have brought forth such fruits, who will say that he despairs of any?

Important action in several directions was taken by the Trustees of the United Society of Christian Endeavor at their meeting in Detroit last week. It was decided to modify the character of the annual convention by holding the meetings which are particularly devoted to Christian Endeavor topics in churches, perhaps fifteen or twenty edifices being utilized simultaneously. The large auditoriums or great tents where the big convocations have been held will still be employed for mass meetings, to be held

in the interest of fellowship, chiefly. There the discussions on broader topics will be held and the general public will be expected to attend these meetings rather than those in the churches, which, in many cases, will go on at the same time with the larger meetings. The other innovation is the establishment of a special body composed of the trustees and of the presidents of the State, provincial and territorial unions, who will hold a council the day previous to the assembling of the international convention. Both of these changes will conduce toward more satisfactory conventions and to closer relation between the central officials and the men at the front of the Endeavor cause in various parts of the country. The disposition of the trustees to make the movement as broad, international and interracial as possible was shown by the election to the board of trustees of two colored ecclesiastical brethren, Bishop Arnett of the African Methodist Episcopal Church and Bishop Walters of the African Methodist Episcopal Zion.

Mr. F. Hopkinson Smith denies that he referred to the American missionaries in Turkey as "cranks and bores." He says it never has been his habit "to speak of a woman earning her bread in any department of life, missionary or otherwise, in any such terms, and he does not propose to begin now." This statement by Mr. Smith re-establishes the public's prior estimate of him as a gentleman, but why does he refer so especially to missionaries as mere bread winners? Does he realize at all that while they do earn the salary which they receive it is the last thing that they enter on mission work for? Or is he determined to judge them by commercial standards? As for his falling back on Señor Ximenes, the Spanish traveler, as an authority, does he not know that Señor Ximenes was exposed months ago? Who ever denied that the Huntchagist Armenians were plotting against Turkey? But what of it? Must the missionaries leave Turkey because of the unwisdom or indignation of the more radical Armenians? And as for Robert Curzon, who in 1854 wrote that the Mohammedan religion was superior to the Christian for the people of the Orient, has Mr. Smith no other or later authority to support his *obiter dictum*?

It is most unfortunate that the folly of a minister here and there, who in no fair way represents his calling, should be made to weaken and injure the power of the Christian religion. A foolish political prayer of the new chaplain of the House of Representatives is made an argument for discontinuing the time-honored custom of invoking the guidance of God in our national legislation. Legitimately, it is only an argument against permitting an unseemly wrangle for the office of chaplain and against allowing a conspicuous misuse of the office to pass unrebuked. The odium for these things justly belongs to the Christian men in the House of



Representatives, who ought to be sufficiently interested in their religion to maintain it in honor before the country which they profess to serve. Another instance in which Christ was injured in his own house occurred last week in the People's Temple in this city, when its pastor made an amazing speech, instructing his flock to vote for one of the candidates for mayor. We judge from the way the address was received that the pastor is worthy of his people, but in the name of the great majority of ministers, who prize the dignity of their calling and understand for what purposes its influence is recognized, we protest against that performance being quoted as representing the work of the ministry.

The great mining "boom," or, more exactly, boom in mining stocks in South Africa and Western Australia, seems likely to be followed by a similar excitement and inflation of values in connection with our own mines at Cripple Creek, Col. The existence of three exchanges in the town of Colorado Springs is an instance of the growth of speculative excitement. We know nothing whatever about the real value of the securities which are dealt in, but if the excitement grows and spreads to our Eastern markets we advise our readers to keep their heads whatever they may determine to do with their dollars. And if, after considering the history of speculative movements from Law's Mississippi bubble down, they decide to keep their money, we can recommend Western investments to them which will ultimately yield satisfactory returns. Either the Home Missionary or the College and Education Societies will use their money to good advantage in determining the character of the New West.

Foreign missions, as properly as churches in Christian lands, are fit subjects for criticism, and have often profited by it. But condemnation of the aim of missions as illustrated by what they have done in uplifting humanity, especially when such condemnation is supported by outrageous lying or crassest ignorance, has not in these days the slightest claim to attention, except as a curiosity. The *Springfield Republican*, for example, publishes, though without approval, what it claims is a letter from a teacher who is a member of a Protestant sisterhood in Germany, and who has lived twenty years in Turkey. It is in defense of Admiral Kirkland. The writer says that during all that time she had constant opportunities of observing missionaries of various nationalities and societies, knowing at least one of them intimately. She never, during the twenty years, heard of but one convert, and he was an escaped prisoner. She details some vile scandals about several unnamed missionaries, and declares that the word "missionary" has the same effect on her as "a red rag on a bull." When we think of the native pastors whose fame is wide and honorable, of the devout congregations, the noble schools and colleges we have seen in Turkey, this letter from a "Protestant Sister" in Germany appears to be something more than arrant nonsense. We suspect that the *Republican* has been imposed on. At any rate, the least it can do to excuse the publication of such stuff is to print the name of the writer.

It is a kind of coarse insult to humanity—this parading of the opinions of convicted

murderers by interviews through the press. What decent man wants to know what they think about people or politics or laws? The *Minneapolis Tribune*, for example, describing the mob that gathered round the jail in that city, where Harry Hayward was hung last week for the murder of a poor girl, calls them a ghoulish crowd, like a pack of wolves. When the *Tribune* fills its columns with conversations with the murderer, embellished by his full length picture dressed for the hanging and another staring picture of the scaffold just before the drop, it feeds the passion of that crowd and assumes that its readers are a ghoulish pack of wolves who demand the kind of satisfaction it gives. The *Tribune* is by no means the only newspaper which sins in this way against decency and depraves public morals. Public hangings in newspapers are only by comparison less offensive than displaying in the same way the repulsive details of lynchings.

#### A GREAT REVIVAL HOPED FOR.

No man is in closer touch with the young people of the country than Rev. Dr. F. E. Clark, and the information which comes to him and which he has gathered in his attendance at the various State conventions of the Christian Endeavor Societies is such as to fill the Christian world with lively hopes for a widespread revival in the near future. At the present moment there is a feeling of expectancy of an outpouring of the Spirit such as has not been experienced for a long time. This feeling is not in consequence of the work of any one or few noted evangelists. It does not seem to be traceable to any concert of action on the part of religious workers. It is a silent, pervasive influence of the Spirit, as far as it can be judged by the present manifestations, and has come simultaneously in a thousand different cities and towns. Special mention is made of Pennsylvania, Delaware, Iowa, Indiana, Wisconsin, Nebraska, Missouri, Arkansas, Maine and California. Dr. Clark found at Ottawa and other Canadian cities, also, the same deep feeling of expectancy.

A gratifying response has been made to Dr. Clark's request for a World's Christian Endeavor Prayer Chain. The covenant which he proposed, to be signed by all Christians, whether or not they are members of the Endeavor Society, reads as follows: "Trusting in the Lord Jesus Christ and realizing the untold blessing of fervent, united prayer, we, the individual links in the World's Christian Endeavor Prayer Chain, covenant and agree to make it our practice to offer a petition, however brief, for one another and for the cause of Christian Endeavor every day. We also covenant to bear in mind at the usual time of our evening devotions such causes as are brought to the attention of the Prayer Chain as objects for our united petition." Within a week after this plan was made over 200 replies were received from those who wished to be counted as members of the Prayer Chain. There is no organization of these members, but their names are kept privately.

The general expectation of a revival is connected, in the minds of those who are best informed, with the active missionary work of young people, particularly of those who went home from the Boston convention last summer filled with the spirit of energetic evangelistic service. In some places the intense interest was felt before that

convention, as in the case of the State convention of California, which was held first. But in most instances the interest seems to have come from the enthusiastic work of the Endeavorers who attended the Boston convention. Last July a large number of the delegates had their first taste of personal evangelistic work. This effort was in the charge of a committee of three and about 120 meetings were held by the delegates in fifty-five places during the convention. It is believed that no fewer than 20,000 people were reached by this preaching and 585 of the delegates took part in them. Over 200 conversions were professedly made at the time, and as many as twenty of these were at one meeting. These meetings were held in all sorts of places—in stores, at mission rooms, in various institutions and even on the wharves. The remarkable success attending them, especially the apparent desire of the working people to see and hear the delegates, filled the workers with enthusiasm, which they took home with them and put into practical operation. The practice has been instituted at many State conventions to hold evangelistic services after the manner of those in Boston, and gratifying results have been reached everywhere.

The beginning of this system of work was in the Pennsylvania State convention at Reading in 1893. The idea was that of Rev. Charles Adamson, and permission was obtained from the owners of factories and other places where many workers were employed to hold evangelistic meetings during the noon hour. Cordial welcome was given them everywhere and gratifying results followed. The next year the same method was followed at the State convention in York and the results were equally successful. The movement was in charge of Rev. Charles A. Oliver, a Presbyterian pastor of York, and daily meetings were held in working places not only, but in the public square and in the jail and almshouse. Experienced delegates were put in charge of the companies sent out and a remarkable revival followed. Hence it was that the plan was put in practice in Boston last summer, and hence the general spread of it all over the North, West and Pacific slope within a few months.

The remarkable feature of the work has been the readiness of the people in the shops and factories to hear the word which is preached to them. The method pursued is simple. When the company enter a place their leader makes a brief explanation of who they are and what their object is. Singing, prayer, brief exhortation, accompanied by personal testimony from the delegates constitute the usual order of procedure. Opportunity is given for requests for prayer and for declaration of a purpose to lead a Christian life. A singular absence of antagonism seems to mark the meetings and the disinterested effort of the young people is generally recognized. Opposition is disarmed by the way the work is done and the reception is thus generally favorable and rich harvests have followed in many instances.

Such a movement as this is hopeful and worthy of encouragement on every hand. It is unselfish, direct and effective. The present general expectation of a revival all over the country will be certainly encouraged by thousands and made the subject of special interest and prayer as we approach the new year.

## THE BASAL THOUGHTS OF CHRISTMAS.

The Christmas festival did not come first in the thought of the church. In the New Testament there is no trace of it, and in the later growth of observances it seems like an afterthought suggested by the gospel story and doubly welcome as rounding out the ceremonies of the Christian year. And yet there is no festival more widely accepted in the middle and the modern ages as distinctively the Christian feast, and none which expresses the essential message of our Lord to the world more fully and widely to those who are not believers. To many, indeed, it is the one delightful occasion which they perform associate with the name and work of Christ. Its message is benevolence; its utterance, "Peace upon earth! Good will toward men!" and those who feel the mellow spirit of the time feel something of the purpose and essential spirit of the King.

This mellowness of spirit which we all associate with Christmastime is due in part, no doubt, to its association with childhood, for which our modern thinking has a very tender side. Yet this itself is no chance meeting of ideas. It is the promise of good foretold and fulfilled in the life of a little child of which we think at Christmas, and the love and care of little children never found more exquisite expression than in the words and acts of Jesus. The modern love of childhood comes from him who was a little child in Bethlehem. All that is good in it, in whatever hearts developed and by whatever gifts or self denial shown, was suggested by him and will be acknowledged by him in the time of judgment. And if the Advent feast holds the attention of the world because its keynote is the simplicity of childhood, that itself means far more than appears upon the surface, rising to prophetic melodies of strength and service for every man and for mankind.

First of the great basal thoughts of Christianity which find expression in the Advent feast is that of God's search for man. Already, though he lies an infant, wrapped in swaddling clothes, in the box where the oxen eat, the angels call him Saviour. It is Advent, not accident, which we remember. He whose birth we celebrate, alone of all mankind, can say assuredly, in speaking of his entrance into this world's life, "I am come!" The world has had religions in abundance which expressed man's seeking after God. The glory of Christianity is that its whole life depends upon the Son of God who came, moved by his love for men. Without this it is, after all, nothing more than a splendid guess; a great example of right living and high thinking, but futile to redeem lost sinners. When no embassy could reach the heavens, the heavens in love stooped to reveal themselves to men. The new astronomy has only emphasized the isolation of the earth in space. No thought of man has been so daring as to plan a hopeful route of travel to the nearest of the planets. We hear much of the seas and continents of Mars, but it would be far more likely that those who live in Mars should come to us, than that any skill or knowledge which we possess should enable us to go to them. They may have powers of which we know nothing, but we know too well the limitations of our state. And so, when we think soberly of it, the coming of the Divine to share the experience of the human is, after all, more likely than that any searching of the human should suffice to

find out God. Christ's freely purposed coming is the glory of the Christmastime. Not that we loved him, but that he loved us! That he chose to become as one of us, to begin life on the earth as a little helpless child, to study and endure and labor, and to die at last that he might rise again and make our heavenly dwellings ready, and come again in that more glorious Advent to which the faith of the church looks forward!

And the second basal thought of the Christmastime is that of joy in sacrifice. Pain and grief are not yet done away, but they are overcome. Christian joy is joy in spite of sacrifice—nay, more, because of sacrifice. When the apostle had enumerated the trials of the early Christians, he added out of his own experience, "Nay, in all these things we are more than conquerors through him that loved us." The way of the cross is the way of glory—and there is no other way. "Ought not Christ to have suffered these things, and to enter into his glory?" the Master asks of the two with whom he walked in the way. It is on this side that our gifts at Christmas ought somewhere to express the quality of the one greatest gift. Thoughtless exchange in mere fulfillment of a social usage is meaningless. Our offerings gather value in precise proportion to the measure of ourselves which we put into them, just as Christ's gift is of measureless importance to the world because it included the unreserved self dedication of the Son of God. And as it is the greatest, so it is the widest gift that ever blessed the earth. From its possession and its opportunity no child of man is excluded who will bring the answering gift of self. Christ will not weigh his worth against our worthlessness, but he requires that those to whom he gives himself shall hold back nothing of their own. Upon these terms he takes our lives and changes them into the image of his own, and while he leads us through the path of trial makes us sharers in his joy of overcoming.

## DIFFERENCES BETWEEN THE FIRST CHRISTMAS AND THIS.

They are very many, and they suggest themselves so readily as hardly to need mention. But one or two may well be dwelt upon briefly.

For example, when Jesus was born, culture, law and military power had had an ample opportunity to show what they could do for men and had failed to supply the great cravings of the human heart. The first Christmas dawned on a world already become largely cynical, corrupt and despondent, because there seemed to be so little good in this life and so little promise of good in any possible future life. The rich and powerful, and even many of the most enlightened, were—with noble exceptions, of course, yet as the rule—selfish, debased and apt to be tyrannical. Their inferiors, for the most part, were not only degraded but hopeless. Far as modern society is from an ideal condition, its state, when compared with that of 1900 years ago, is seen to be wonderfully improved and rich in happiness.

This suggests that we see also as we look back the difference between promise and performance. The promise then, indeed, was but dimly understood and only by a scanty few. And the performance to this day is only imperfect and very far short of

what it might and ought to have been and will yet become. But it is sufficient to reveal what is to be. The kingdom of God has come upon earth so far, has so revealed its outlines and its nature, and has so altered and amended the world by its presence among men already, that we know what it is like, what it aims to do, and something of what its full fruition is to be.

Dwell on the world as it was when Christ was born and as it is today, and fail, if you can, to be grateful. See how much richer and sweeter your life is, no matter how far it is from being what you would like it to be, than it could have been then. And resolve to do your part, for the love of Christ, to hasten the fulfillment of his purpose for it.

## THE WEEK IN REVIEW.

### Municipal Elections in Massachusetts.

The result of the mayoralty contest in Boston surprised all concerned. Mr. Josiah Quincy, the third of that name and family to be elevated to the high position, defeated Mayor Curtis by a very large majority and will be mayor of the city for two years, he and his party profiting by the legislation lengthening the term of the mayor and concentrating power in his hands which the legislature passed last winter at the behest of reformers. Mr. Quincy's pledges to the citizens promise a large measure of reform and a high grade of service, but to have secured such a vote from all the factions of the Democratic party he must have made other pledges of "spoils," which are likely to have precedence over pledges made to the citizens. As a rule, the men and women elected to the School Board were the best of those nominated. The majority in favor of license was exceptionally large, for reasons coincident with the volume of the Democratic vote. Cambridge for the tenth time voted no license, and by a majority of 1,503, a gain of 904 over the vote of 1894. This splendid and surprising verdict, together with the emphatic indorsement given to the non-partisan administration of Mayor Bancroft, has done much to establish Cambridge more firmly than ever on the no saloon, non-partisan basis which has done so much to make it prosperous, and famous the world over. Salem and Lynn, after enduring the orgies of a license era for a year, have returned to no license; and the total outcome of the elections on this important point is favorable to the no license cause, as Haverhill is the only city which has turned from no license to license, whereas Waltham, Gloucester, Lynn and Salem have joined the no license column. Fall River has cut down its license majority from 3,687 to less than a thousand, and—Boston excepted—a majority of 7,954 for license in 1894 in thirty-one cities of the State has been changed in 1895 to a majority of 2,440 for no license.

### The National Legislature.

Senator Cullom has expounded his understanding of the Monroe Doctrine and the present duty of the United States in the premises. Nothing that he has said, however, has demanded the attention of the public to a degree in any way comparable with that which centers in the outcome of the charges preferred against our ambassador to England, Mr. Bayard, by Representatives McCall and Barrett of Massachusetts, seconded by veteran legislators like Mr. Dingley and Mr. Hitt, and indorsed partially, if not fully, by representative jour-



nals at home and in England. The resolutions, amended so as to call for an investigation and give opportunity for censure—not impeachment—will be considered in due time by the House Committee on Foreign Relations and reported upon. None anticipate more than censure and but few insist that more is deserved. Nor are there many who hope that censure will cause a resignation of his post by Mr. Bayard, who, although he in this instance was indiscreet, has behind him an honorable career as gentleman, legislator, cabinet official and diplomat, and has done much to maintain the honor of his country at home and abroad.

#### Lynching.

Sentiment in the South against lynching is growing fast. *The Jacksonville Citizen* and *Macon Telegraph* have joined with the other papers we have recently mentioned in condemning such outrages. Governor Bradley, the first Republican governor of Kentucky, in his inaugural message last week, declared unequivocally against the toleration of any such defiance of law as Kentucky has witnessed too often in the past, and we look to him to keep his word. One interesting phenomenon noticeable in the discussion of the subject in the Southern press is the turning to a Federal law and Federal officials for authority and power to enforce order where local sentiment is not strong enough. Thus the *Nashville Christian Advocate* says:

What is the use of our costly judicial system if its work is to be deliberately trampled under foot? The time has fully come when all good citizens should understand the situation. Already and justly the whole world points at us the slow-moving finger of scorn. We must make a stand for law and order. One of the imperative demands of the times is a sheriff in every county that will shoot, and a public sentiment that will back him up in doing it. . . . If the State of Tennessee is so craven in spirit as to allow an insult to her peace and dignity to pass without notice, then we hope that our Federal Government will intervene.

#### The World of Politics.

The call has gone forth for the Republican National Convention to nominate a presidential candidate, which is to be held in St. Louis, Mo., and begin June 16. It is frankly stated by the national executive committee men that the reason St. Louis was chosen and not Chicago, or Pittsburg, or New York, was because St. Louis citizens agreed to pay more for the privilege than any other city. Thus early in the campaign does a question of "boodle" cross the trail. The Prohibition National Convention will meet in Pittsburg, Pa., May 27, and there promises to be a lively contest over the platform, if not between the candidates. Conservative Eastern men urge a return to the original single issue. Radical Westerners believe in a broad gauge, inclusive platform. The dates set for these conventions do not indicate that we are to have the short campaign desired by business men.

The entire significance of the announcement by Senator Cameron of Pennsylvania that he is not a candidate for re-election to the United States Senate is not apparent yet. It is a long time since the people of that State have had anything to say about who should represent them in the Senate, and this would seem an opportune time to reveal whether the State is forever to be the pocket-borough of dynasties like those of the Camerons and Quays. Mr. Quay already is stating who shall not be elected Mr. Cameron's successor. In time he will announce who may.

One of the most wholesome signs of re-

form during the past week has been the formal protest, over their own signatures, of several hundred leading Republicans of Delaware against the party's tolerating for an instant longer the presence, not to say dominance, of Mr. J. Addicks, the speculator in gas companies and seats in the United States Senate.

#### Civil Service Reform.

The choice of Washington as the place for the annual meeting of the National Civil Service Reform Association was a wise one. It gave an opportunity to utter at the national capital words that needed to be spoken there; it enabled friendly department officials and the reformers to get together and discuss practical problems; and it instructed, let us hope, a few legislators who may have attended the sessions. The president, Hon. Carl Schurz, in his annual survey, found facts which warranted him in rejoicing and being optimistic. President Cleveland and certain of his Cabinet officials have done much to accelerate the reform during the past year. New York State has recognized the principle in her organic law. The people of Chicago have given popular indorsement to a law which puts the civil service of that city out of the power of the spoilsman. The results have been found so beneficial that many of the staunchest friends of the reform now are officials who formerly opposed it. A demand is going up now from our merchants and citizens who travel abroad for the abolition of the present senseless system of selecting our consular and diplomatic agents. The stronger the demand for non-partisan administration of city government becomes the stronger will be the demand for the recognition of the same principle in administering national affairs. The spirit once aroused in the people and the fruits once seen, they are not going to differentiate between municipal, State or national affairs.

#### The Irish and the Tories.

Mr. Justin McCarthy has formally declared that an alliance between the Irish members of Parliament and the present English ministry has been formed. The ministry pledges to the Irish Roman Catholics that degree of public support for their sectarian schools which they so long have wished, and a Roman Catholic university in Ireland. And the Irish members of Parliament give to the ministry a body of votes which it will sorely need. English Liberals, especially Nonconformists and opponents of sectarian education, have predicted this action of the Irish Roman Catholics ever since the result of the last election was made known, and it was clear how much of the victory was due to the alliance between the Anglican and the Roman Catholic clergy of England.

They do not hesitate to say now that if Mr. McCarthy and his colleagues persist in selling themselves to those hitherto their bitterest political foes for the sake of a mess of ecclesiastical pottage, then the Liberal party will immediately strike from its program the demand for home rule in Ireland. If, knowing this, Mr. McCarthy and his allies persist in aligning with the Tories, the world will know which they care most for. Prior to this announcement of the alliance by Mr. McCarthy, it was easy to see that a bitter contest for the English people lay just ahead. The concert of action between the Anglican and the Roman Catholic clergy in their demands upon the ministry, Lord Salisbury's not overrespectful or intel-

ligent treatment of all Nonconformist delegations which have waited upon him protesting against the strengthening of the denominational schools at the public expense had clearly revealed that the next great fight at the polls would be waged over the question of the religious education of British youth, and not over any question of constitutional reform or economic change. It is a question that will, unless all signs fail, split the present ministry, bring back the Liberal Unionists to the Liberal fold, relegate the Irish question even farther to the background, and unite Nonconformists as no other fight has done for a decade or two.

#### Freedom of Speech and Thought Denied in Germany.

The German Government, in its endeavor to suppress Socialism by force, is carrying matters with such a high hand that a reaction of popular sympathy for the Socialists has set in. In its zeal the government has made freedom of speech and thought for editors and for university professors a dangerous pursuit. The attempt to oust Prof. R. T. Ely from the University of Wisconsin and the dismissal of Professor Bemis from the University of Chicago are not to be mentioned in comparison with some of the cases in Germany during the past year in which imperial power has interfered with liberty of thought and teaching in the highest German schools of learning. When Germany's universities cease to be unfettered her chief glory departs.

#### The Red Cross in Turkey.

On page 984 Rev. E. G. Porter sets forth just what it means that Miss Clara Barton has decided to rally her helpers about her and, supported by the gifts of American and British lovers of humanity, try and bind up the wounds of outraged, defenseless Armenia. The official call reads as follows:

Owing to the unanimous and urgent appeals from the friends of humanity, representing nearly all the people of this country, the American National Red Cross has decided that it must accept the sacred trust of endeavoring to relieve starving Armenians in Asia Minor. According to conservative estimates there are 350,000 utterly destitute people in that country who will have to be assisted six or eight months—until the next harvest. Fully realizing the difficulties and dangers to be met, the Red Cross will start for Turkey as soon as sufficient funds are placed at its disposal, or guaranteed, to insure success.

Funds may be sent to Miss Clara Barton, president and treasurer of the American National Red Cross, Washington, D. C. Authorized agents to receive funds and materials will be published in a few days. The Red Cross also suggests that goods, grain and other material may be sent by chartered steamer.

American National Red Cross,  
CLARA BARTON, President.

This work once begun will call for vast sums of money. When Miss Barton and her assistants arrive in Turkey they may meet with opposition from the Porte. If they do, does Christendom stand ready at any cost to insist that they shall be given an opportunity to do their work unmolested, unharmed? If not, they would better not start. One such farcical exhibition as the world has witnessed in connection with this awful affair is quite enough. During the past week the sultan has given permission for the extra guard ships to pass through the Dardanelles. Three of the Powers have taken advantage of it. Russia and Germany have not. Why not? Because they never really placed any importance upon the scheme. And why should they? The sultan has toyed with Great Britain—as



usual. German opinion is supremely indifferent to the massacres. Their leading journals say frankly that the extermination of the Armenians is not a sufficient cause to warrant a European war, implying by this that any attempt to control the sultan or any partition of Turkey would surely cause war. English opinion is not aroused, as one would expect it would be. Their best religious newspapers even do not speak out unequivocally for British interference with rapine and massacre—be the result what it may. And of course if religious newspapers do not take such an attitude, the organs of traders and bondholders are not likely to. The truth of the matter seems to be that Armenia is doomed and Christian Europe knows it and refuses to interfere.

## NOTES.

Newly appointed British consuls to towns in the interior of Turkey receive their *credentials* from the sultan. Why do not United States consuls?

A Minnesota Supreme Court decision will do much to purify politics there. The court says men cannot, as legislators, create fat offices for themselves as officials.

The Canadian by-election last week, if interpreted on its face, would seem to indicate that a compromise on the Manitoba school question would satisfy Ontario Protestants.

The re-election of Samuel Gompers as president of the American Federation of Labor indicates that the conservative trade unionists have secured control of that organization again.

"Russians are nothing if they are not patriotic, but before they are Russians they are Christians," says Madame Novikoff, in the December *Nineteenth Century*. If this is true, quit playing a two-faced game at Constantinople and join heartily with Great Britain in ending Turkish misrule in Armenia.

It is not very surprising to learn, of the indiscriminating hatred of the Hovas against foreigners. Displeased with French success and in dread for the future of Madagascar, they are now wreaking their anti-foreign feeling on those who have been their best friends in the past—the British Protestant missionaries.

Italy, which seemed to be just emerging from a load of debt and for the first time in many years was rejoicing in a budget with the balance on the right side, is now called upon to assume heavy expenditures for the war with Abyssinia, in which, in the more recent engagements, the Italian forces have suffered severe losses.

## IN BRIEF.

It would be interesting to interrogate the dramatic critic who writes of a certain actress's, "divine fire of sensuality."

When our proof-reader had finished reading the galley proofs of Honey and Myrrh, which appears in this paper, he remarked, "I never read a better story in my life."

"The 1896 Handbook is a model of attractiveness and utility, a vest pocket *vade mecum*." So writes a New England college pastor, and a good many words to the same purport are reaching our office daily.

Last Saturday the signboard on Park Street Church, Boston, bore this startling announcement: "We are Disreputable!" "Who Cares?" No doubt the statements were properly explained at the Sunday services.

It is a noble truth that Booker T. Washington is uttering as he is going about in the North: "I propose that no man shall drag me down by making me hate him. . . . The

Negroes can afford to be wronged; the white man cannot afford to wrong him."

The rector of Houghton-le-Spring, Eng., Canon Grey, has died at the age of eighty-three, having held his position for forty-eight years. His predecessor was rector for fifty-six years. A church which has had only two pastors within more than a century is a rare curiosity.

Church unity does not seem to be close at hand when so good a denominational paper as the *Chicago Standard* advises that where two or three Baptists live in a town where there is no Baptist church and no prospect of one, they shall not unite with a Methodist or Congregational church, but "live outside and do what they can for the Master."

The *Christian Leader* (Universalist) shrewdly remarks that much of the theological disquisition of Universalists and Unitarians has "about the proportion of positive, constructive theology of its own to criticism of the theology of others that there is of aqueous vapor to nitrogen and oxygen in the atmosphere." While there may be considerable interest, there is never much power in that sort of preaching.

Missionary work among the Slovaks in this country has of necessity depended mainly on the C. H. M. S., because of Dr. H. A. Schauffler's peculiar adaptation to lead in the work through his ten years' residence in Bohemia. But it belongs to all Christian denominations, especially in the regions where Slovaks are numerous. We are glad to see the hearty indorsement of the *United Presbyterian* to an appeal for aid for this mission.

It is not necessary to possess Fox's Book of Martyrs nor to read the histories of the persecutions of the early Christian Church in order to get an idea of what men will sacrifice for their faith. The press, in its daily records of the wholesale murders in Armenia, furnishes reliable accounts of more extensive persecutions of Christians than ever before occurred in history, and besides affords the spectacle of Christian nations looking on, if not without sympathy, without any united purpose or action to deliver the oppressed and hunted survivors.

Cecil Rhodes, the great man of South Africa, to whom the British Foreign Office toadies for fear that he may found a republic, has drawn the "color line" in the towns of Cape Colony. The Kaffirs are no longer tolerated as fit to walk the pavements. The franchise is so defined that many natives now are refused the right to vote. Matters have gone so far that the Congregational Union of South Africa at its last meeting solemnly protested against "the obnoxious measures," and called on all sincerely interested in the native races to join in a protest.

The Nebraska Association, at its recent annual meeting, refused to discuss the question of the merits of two parties of "promoters" trying to plant rival colleges at Neligh and Norfolk. The *Nebraska News* says that on the motion to lay the whole matter on the table, "it went there quicker than lightning." That flash of wisdom was generated by bitter experience. One Congregational college in Nebraska would be better for the interests of the State than two; but three, at least in the minds of most Eastern givers, would be worse than none. Doane College has the right of way in Nebraska.

The *Voice* has secured the opinions of a number of Denver physicians concerning the work of Schlatter, who is said to have wrought so many cures by praying over and blessing his patients. Some of the physicians say he has wrought no cures. Others give instances where persons who had been nervous and sleepless have entirely recovered, helping

some whom physicians could not help. One doctor puts the matter in a nutshell, as follows: "The majority of humanity wants something or some one to lean upon. Schlatter's strong mind furnished that something, and many were greatly benefited in mind."

Rev. H. R. Haws in returning to London after a prolonged sojourn in this country, particularly on the Pacific Coast, declared to an interviewer that the distinctive thing about American congregations is that they prefer the unconventional and up to date. This implies that English audiences are more fond of familiar truths, and the patience which we have observed English congregations display when listening to what we should consider very commonplace preaching points to the same conclusion. On the other hand we must confess that the purely sensational pulpiteer does thrive on American soil better than on English.

No religious book of the year has attracted wider attention and stirred more earnest thinking than the volume *The Christ of Today*, by Rev. G. A. Gordon, D.D., of the Old South Church, Boston. It has brought to the author many inquiries from persons both in the Unitarian and Trinitarian folds who have been deeply interested in his fresh setting forth of the doctrine of the person of Christ. At our request Dr. Gordon has written an article which takes up the more important of these queries and replies to them in a way which must be helpful to thoughtful Christian people everywhere. We shall take pleasure in giving this to our readers next week.

Those who have read Trilby recall the not over attractive clergyman, who says of the young man who has been reading Darwin's *Origin of Species*: "Sir, you are a thief; you are stealing my Saviour away." To which Prof. J. Rendel Harris replies: "The doctrine of evolution, which has been applied so successfully to the phenomena of the material world, is certainly not going to be restricted to protoplasm and geology; it is just as applicable to Scripture, to churches and to sacraments, and will tell us just as romantic tales in interpreting the growth of these as it does in the study of the lowest forms of animal life," but he also says: "As if Christ could be stolen away! the inward Christ certainly not; and as to the outward, the nineteenth century understands him better than any century since the first, and has as close a connection with his cross as at the beginning. No other century since the beginning has cared for him enough to try to write his history."

The Wesleyan, Baptist, Congregational, Presbyterian, Primitive Methodist, United Methodist, Free Church, Bible Christian and Methodist New Connexional Christians of London have united to organize a campaign against the proposed scheme of sectarian education at public expense which the present British ministry is about to try and make effective by act of Parliament. The spirit with which these Nonconformists are entering upon the battle may be inferred from Rev. J. Hirst Hollowell's call to arms in *The Independent*. He says:

Some great English question is a want of the hour—English questions have been too long postponed. The Catholic priesthood in England threw Irish questions to the winds at the general election in order to make English Nonconformists pay rates to Roman and ritualist schools, if they could. It is now time to open a new chapter in the struggle for religious liberty, and we will open it accordingly.

Dartmouth College receives \$25,000 from the estate of the late Mrs. William H. Brown of Manchester, N. H. When interest and principal amount to \$40,000, it will be used to found a professorship for instruction in human physiology.

## OUR CHRISTMAS COVER.

Usually the covers of periodicals issued at Christmastime are either suggestive of plum-pudding and the cake and ale of merry-making, or represent the stable at Bethlehem or the journeying of the Magi. The cover of this, the Christmas, number of *The Congregationalist* is a radical departure and very unconventional. The artist, Mr. Frederick Wilson, who, by the way, is the designer of several of the beautiful windows recently placed in the Central Church, Boston, by the Tiffany Glass and Decorating Company, and of the memorial window made by the same firm for the Walnut Avenue Church, Roxbury, has dealt with the subject of the nativity from the standpoint of Messianic prophecy, not so much Jesus that "cometh of the seed of David, and out of the town of Bethlehem," as the Christ who was indeed the Messiah, the bearer of glad tidings of peace and goodwill to men, the Redeemer of Israel, the hope of the sinful and disconsolate. The artist has therefore shown in his design the full length figure of the prophet Micah, writing upon the scroll the words of prophecy as they came to him from God. The vision, or a part of it, is seen in the far distance—the city of David and the star that guided the wise men to the feet of the Redeemer. Upon the low wall, back of the figure, are inscribed the words of the prophet: "But thou Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The figure of Micah embodies the idea of the prophetic office. One feels that he is the preacher of morals and of religion, the expounder of the Mosaic law, both ritual and ethical—the embodiment of the pastoral as well as the prophetic office. The expression of the face, the pose of the body, all suggest that he is moved by the spirit of God to communicate to men in writing the light which he has received, the vision that is before him of the coming of the God-man, the Saviour and Redeemer of the children of men. Mr. Wilson's entire conception is serious and uplifting. It is typical of the Christmas of the earnest and sincere believer, and not that of the worldly and the frivolous.

## STAFF CORRESPONDENCE.

## FROM THE INTERIOR.

## Newberry Library.

This library is to be the fortunate possessor of another famous collection of Americana. Mr. Edward E. Ayer, who has spent years and a fortune in forming it, has written the trustees concerning the gift. For the present, perhaps during his life, it will remain in his own house. A catalogue of its treasures will be placed in the library, and any who desire to consult it can do so through the Newberry custodians. At his death, provided he leaves a certain specified sum for his family, the Newberry is to have the books free of cost, otherwise they are to be appraised and the library is to pay half this sum to his heirs. The collection is the best in America and cannot be duplicated. It is worth not less than \$100,000. It contains about 4,500 volumes, some 250 manuscripts, and between 300 and 400 maps. Scarcely a book pertaining to the history of the North American Indians is missing. It is particularly rich in early Virginia and New England history.

## Sunday Rest and the Barbers.

For a long time the barbers have been struggling to obtain one day in seven as a day of rest. In fighting the battle for themselves they have been fighting for every one who has been compelled to labor on Sunday.

The law which passed the legislature last year giving the barbers all that they had sought has been pronounced unconstitutional by one of our judges, who declares it class legislation. The barbers are not satisfied with this decision and propose to carry their case up to the Supreme Court of the State. To help them do this they appeal to the churches for aid. A few of the proprietors of our hotels are inclined to set the law aside, but frequent arrests are making the attempt rather troublesome as well as costly. Our ministers have several times put themselves on record as in sympathy with the barbers and with labor everywhere in its efforts to secure a day of rest, and have pledged themselves to do all they can to enable the barbers to push their present struggle up to the highest tribunals open to them.

## Governor Altgeld and Criminals.

Two more criminals convicted on overwhelming testimony of guilt and sentenced to brief terms of imprisonment in the penitentiary at Joliet have been pardoned out by the governor. They had prevented honest citizens from voting, had tampered with the ballot box, and one of them, in his desire to keep those from the polls whom he did not wish to vote, had struck a woman in the face, disfiguring her, according to the testimony, for life. The governor declares that the conviction, brought about at large cost and by the protracted efforts of the Civic Federation, was a mere partisan act in the interests of Republicanism, and that the convicted men shall not be punished as the courts decided they deserved to be punished. The governor's act is looked upon as an act which can hardly fail to demoralize elections and render it still more difficult to preserve the sanctity of the ballot. Both for this act of pardon and for his attacks on the Civic Federation he is condemned alike by Democrats and Republicans.

## Politics and Trained Nurses.

Are there any departments of public service into which politics will not press its way? For years nurses trained in the Illinois Training School for Nurses, by common consent one of the best of its kind in the country, have been employed in the county hospital. Now comes President Healy and threatens not to employ them any longer. He says that some of these nurses have kept patients in the hospital after they ought to be dismissed. Those in charge of the school demand proof of the charges and declare that if this be true the abuse shall at once cease. Proof has not yet been furnished. President Healy wants a county training school, to be managed, perhaps, somewhat as the poorhouse and hospital at Dunning are managed, where only recently one of the male nurses was arrested, tried and condemned for killing one of his patients. Such a school would open a new channel for the payment of political debts, but the project is one that ought to be frowned upon by every good citizen.

## Good Luck for the Presbyterian Hospital.

We rejoice to learn that the net profits of the Melba and Thomas concert given Dec. 2, in the Auditorium, amount to \$6,513.57. We congratulate Dr. Withrow, the president of the hospital, and his able assistants. No institution in the country is doing better work than this hospital. None opens its doors more freely to all classes of our citizens. At least one-third of its patients are charity patients. The average number

in the wards and private rooms last year was 189. The cost of the hospital is about \$90,000 a year. The deficit is made up in part by profits from entertainments like the Melba concert and in part by gifts from the churches and benevolently disposed individuals. It is one of the objects which ought never to want money.

## Chicago City Missionary Society.

From the report of the superintendent, Rev. J. C. Armstrong, read at the annual meeting, Dec. 10, we take a few interesting facts. The society has just closed thirteen years of service. During that time the seventeen Congregational churches then in existence within the city limits have increased to seventy. The membership has grown from 4,900 in round numbers to 13,000. Fully five thousand of the number have come through the labors of the Missionary Society. In spending in its work \$282,000 it has secured property worth, less all indebtedness, fully \$350,000. In other words, we have expended our money and still have it in our possession. The society has aided in the purchase of nineteen church sites and in the erection of thirty-two houses of worship. The past year receipts have been a trifle less than \$24,000. It is hard to carry on the work now in hand with less than \$25,000. Two churches have been organized the last twelve months, and three buildings erected. The gospel has been preached in seven languages, English, German, Welsh, Swedish, Norwegian, Polish and Bohemian. The mission churches have received 448 persons to their membership during the year. For some reason the additions to the Tabernacle, which hitherto have averaged not less than sixty a year, have fallen to about twenty, but there has been an increase in the number of conversions in other fields. Prof. S. I. Curtis has been re-elected president. The anniversary addresses were by Prof. W. D. Mackenzie on Congregationalism and Its Extension, and Rev. J. W. Fifield on Congregationalism in Chicago. Every year this society is demonstrating the fact that the way to reach the people with permanent blessings is to reach them through the church. Of three churches contributing over \$3,000 each, Plymouth, the South and the Union Park, the latter led by about \$100.

## Fruits of Faithful Labor.

Reports from annual church meetings are beginning to appear. Wednesday evening, Dec. 11, was given up to a review of the work done by the Union Park Church last year. Every organization connected with the church presented a written report of what it had accomplished. The benevolent contributions amount to nearly \$16,000. When all reports are fully examined they will probably exceed this sum. Foreign missions have received more than two thousand dollars, home missions more than three, city missions more than three, ministerial relief seven hundred, miscellaneous more than four thousand. Two-branch churches, the Porter Memorial and the Puritan, have been made independent. Property worth not less than \$30,000 has been transferred to the City Missionary Society to be held in trust for them, and more than 200 persons have been dismissed to organize these churches. Seventy-six names have been dropped from the church roll, twelve have died, 113 have been received, leaving the membership after all reductions 1,055. Although costly repairs have been necessary the past two years and a new heating ap-



paratus, all bills have been paid, or provision made for their payment by pledges as good as gold. It is only when one listens to statements from every department of church work that one realizes what one of these great Christian organizations is doing for mankind. Here we have a Sunday school with between 800 and 900 members, graded into primary, intermediate, main and home departments, boys' brigades, missionary societies, junior and senior, a junior and senior Christian Endeavor Society, the latter with 200 members, active and associate, ladies' missionary societies, home and foreign, a well-patronized and valuable Sunday school library, a reading table on which the best papers and reviews are always found, a lady missionary who visits the sick and relieves need wherever found, through the aid of church members enables those out of work to obtain work, and thus in every way possible comes it into tender and sympathetic relations with those persons who are thought to be most hostile to the church. Sunday services are in fact only a very small part of the service which any one of our larger city churches of various denominations is rendering the people who live within the sphere of its influence. What is true of the Union Park Church is true of not less than twenty churches in this city.

Dec. 14.

FRANKLIN.

## FROM THE NORTHWEST.

## A Regretful Good-by to Dr. Wells.

With the last Sunday of the old year Rev. G. H. Wells, D. D., will close his pastorate with Plymouth Church. Soon after his coming here four years ago from the American Presbyterian Church, Montreal, where he was pastor for twenty-one years, the financial crisis struck peculiarly severe blows to many of the leading supporters of this church. And this depression has been resting ever since on some of its most reliable business men, until they have been compelled to surrender to the inevitable. The burdens which this church, in common with others, is bearing, are the result of conditions over which, for the most part, it has no direct control. But in spite of all this there is no good reason for discouragement. The property is quite valuable and free from debt. The members are adjusting themselves to existing circumstances and indications are not wanting that the membership of this leading church in the Northwest are getting spiritually aroused for more efficient service in God's kingdom.

The long and continuous ministerial service of Dr. Wells, coupled with anxiety for the highest good of Plymouth Church during the stress of the last three years, has affected the pastor's health. He is whole-souled and sympathetic, giving of himself without stint to all his people, and the burden upon his business men has had a large place in his heart. His physician advises an entire change, probably also a less rigorous climate, where he may be relieved from the nervous condition from which he is now suffering. He is beloved by his entire church; testimonies to his faithful and wise shepherding of the flock are abundant on all sides; his power in the pulpit and on the platform has been recognized from the first. He has given of his time and means most generously to our home missionary churches and schools. The impress of his genial Christian manhood is stamped

firmly on many a community on the broad prairies of Minnesota.

A host of friends will follow him in sympathy as he goes from among us, hoping for his speedy restoration and that he may yet devote many years to the work which lies so near his heart.

## Foreign Missionary Rally.

The corporate members of the American Board in Minnesota, under the leadership of George H. Rust, Esq., planned a rally throughout the State for twelve days. We are in the midst of it now and word comes from the leading cities and towns that the meetings have been well attended and in many places much missionary enthusiasm has been aroused. The speakers are Rev. J. F. Clark, D. D., of Bulgaria, Rev. Chauncey Goodrich, D. D., of China, Rev. H. G. Bissell of India, Rev. F. W. Bates of Africa and Secretary Hitchcock of Chicago.

## City Mission—Minneapolis.

The Interdenominational Union Mission has been opened near the crossing of the two leading avenues of the city. C. M. Stocking, a prominent business man, with marked ability and well known success in city evangelization, has given up a lucrative business for the purpose of devoting his whole time to this work. The rooms are open every day and evening, and Mr Stocking is busy through the day in private interviews with men who desire to become Christians. In the evening evangelistic services are held in a large hall on the ground floor, which is crowded with men. These services do not simply reach the slum element, but more especially the working men and their families, who have been for some reason unfortunate, many of them without employment. The different pastors and their helpers are aiding the superintendent by taking the services several nights in succession and, in this way, they have the advantage of more continuous work. There are conversions every night. A kitchen department has been added, where men may get a meal for five cents until they find work, and, in many cases, after finding employment, they give back to the mission some of their wages. An industrial department is soon to be added. With a board of directors from our best business men, the indications are that the problem of reaching the outcast and unfortunate and of keeping them in sympathetic touch with the churches is finding at least one efficient agency in this union mission.

## Gambling.

Some weeks ago the Congregational ministers of Minneapolis appointed a committee of their number to find out the location and nature of the reported open gambling dens in the city. Before beginning their investigation they waited on Mayor Pratt and called his attention to well authenticated reports in regard to open gambling and asked him to enforce the statute against such places. The mayor denied having any knowledge of such places being open contrary to law. The committee then made a thorough round of inspection and reported a number of wide open places to the mayor and also to the Ministers' Meeting. The mayor assured the committee that those places should be closed and for four weeks at least there has been no open gambling. At the last meeting of our pastors it was voted that one prominent layman for every two hundred members be chosen and these, thirty in num-

ber, are to organize to assure the mayor that the law-abiding citizens of the community will uphold him in the enforcement of the law. Mayor Pratt's character and good intentions are not questioned. The object of this committee is to assure the executive that the best elements of the municipality are in sympathy with him in his enforcing statute laws against this vice. All the clergymen of the city held a meeting a week ago, at which they appointed a committee of seven to have full charge of keeping hot on the trail of any open violation of law. This committee has also the matter in hand of forming a good government club. Civic righteousness is gaining decided ground in the Flour City.

J. A. S.

## FROM AUSTRALIA.

## Prayer by Proclamation.

In consequence of drought and the bush fires a September Sunday was proclaimed a day of national humiliation and prayer. In the churches all over the colony of New South Wales prayer was offered for rain. It came immediately, in many cases on the Sunday set apart for prayer, and the whole colony was visited by refreshing showers. The action of the government in setting apart a day for prayer and humiliation has been a good deal canvassed. It is nearly a generation since a government did a similar thing. Not to mention those who object to prayer for rain, whether in answer to proclamation or otherwise, a good many declare that putting aside Sunday for the purpose was only a make believe, inasmuch as no self sacrifice accompanied the act of humiliation on that day. For the most part, however, the action of the government has been well received, at any rate by Christian and church-going people. After all, the government did not demand that people should pray, but only invited them to do so.

It has been pointed out that if national prayer for blessing to be given is proper, national thanksgiving for blessing received in answer to prayer is also proper. It is understood from something the primate said in the Anglican Synod that a Thanksgiving Day is to be proclaimed. So far as I know it will be the first Australian national Thanksgiving Day. Thus we are following on American lines.

## Social Questions and the Churches.

The social problem does not seem to find so prominent a place in ecclesiastical assemblies as it once did. Perhaps people have become tired of talking about it. There is general agreement about the nature of the problem, but how to solve it seems beyond any man's wit. In his inaugural speech to the Church of England Assembly in Victoria, Bishop Goe "counseled caution" in dealing with social questions. "Clerics who had really mastered the mighty problems of sociology were fully justified in handling them and discussing on them at fit times and in fit places. Care, however, must be taken lest by degrees these questions should be allowed to push out or take the place of the great themes which constituted the gospel message."

## The Endeavor Movement.

At the beginning of September the South Australians held their annual convention. In conjunction with it the first Australian convention was held. A meeting of the officers of the Australian Christian En-



deavor Union was held. The name is to be altered from Australian to Australasian, because the council wish to bring in Tasmania and New Zealand, which are not now included in the union. If I rightly understand matters Endeavor conventions all over the world are very much alike. There is one thing the Australian Endeavorers pride themselves on, and that is the excellence of their singing. It would be difficult to find anywhere heartier congregational singing than we have in Australia. The muster roll of Endeavorers in Australasia is 52,000. Victoria leads with 18,000; South Australia comes next with 12,000; New South Wales holds third place with 10,000; then comes New Zealand, 5,000; Tasmania, 4,000; Queensland, 2,500; Western Australia, 500. There is no doubt that an Endeavor convention is a place in which one enjoys, amongst other good things, a blessed sense of Christian fellowship with brethren of all denominations.

W. C. T. U.

This record of conventions would not be complete without a reference to the W. C. T. U. convention, which has been one of the events of September. The W. C. T. U. is a rallying ground for a number of earnest Christian women mainly, if not exclusively, of the evangelical denominations. It makes no very great impression on public opinion in New South Wales, and has gathered but few women of the upper classes into its ranks. In these respects the Victorian W. C. T. U. has been more successful than that in New South Wales. The principal effect the women of this organization are likely to have on public affairs will arise from their adoption of woman suffrage as a plank in their platform. For a long while they were shy of it, but they are now earnestly advocating it. They look upon it as a lever to secure legislation in regard to temperance and social purity. There is a secular organization also working for the securing of woman's suffrage for New South Wales, but their point of view is mainly that of contending for the suffrage as a right, not as an opportunity of doing good.

#### Politics and Gambling.

Queensland has recently passed an anti-gambling law. The representatives of Roman Catholicism made a desperate attempt to procure the insertion of a clause making lotteries for religious and charitable objects legal. The proposal to allow the churches to perpetrate breaches of morality from which the rest of the population was to be inhibited proved too strong a dose for Parliament to swallow, and in Queensland lotteries of all sorts are now declared to be illegal.

#### Distinguished Visitors.

Dr. Cook—"Joseph Cook," as he is commonly called—has been lecturing in the colonies. Unhappily, his career has been cut short. He was seized with vertigo in Melbourne and the plan of his lecturing campaign was upset. As I heard him deliver himself of that vision concerning the "efficient" and the "sufficient," with which Boston audiences are no doubt familiar, I was impressed with his great powers. He gave his ministerial brethren a morning during his stay in New South Wales. He enlightened them as to the mysteries of "new school," "new departure," and a good many other things. They spent a very pleasant and profitable time with him. If that "declaration of faith" which Pro-

fessor Park is supposed to have drawn up represents the teaching of the average Congregationalist minister in America, then I am thinking that the average American Congregationalist is a good deal more "orthodox" than the average Australian Congregationalist.

There are not many things in common between Joseph Cook and Mark Twain, but this they have in common, that they have both been here and both been lecturing—if, indeed, Mark Twain's talks can be called lectures. Mark Twain was received with immense enthusiasm. He has made so many people laugh, and laugh so heartily, that he was received almost as a friend and benefactor. However, this great and genial humorist will not take it as a mark of disrespect to say that his readers will have pleasanter recollections of him from his books than from his lectures.

We have had the Countess Wachtmeister amongst us too. This lady has come to expound theosophy, but I do not think she has done anything considerable to advance the cause. After hearing all that Mrs. Besant, Countess Wachtmeister and others have to say, level headed people will be inclined to think that it is "a bank of fog and moonshine." As to its pretensions to be a universal brotherhood, they sound rather strange in face of the conflict between the Judge and the Besant factions.

Sydney, N. S. W.

W. A.

### THE RED CROSS IS COMING!

BY REV. EDWARD G. PORTER.

The announcement on Saturday that the American National Red Cross would take the field at once in behalf of the suffering Armenians has given great satisfaction to the friends of humanity throughout the land. It was on Thanksgiving Day that a cablegram from Constantinople first suggested the thought. Local committees could not cope with it on the colossal scale required, and it was getting to be a serious question whether their remittances could any longer reach the isolated points in the interior, where they were most needed.

Now, however, we can breathe more freely. The Red Cross is coming! That fact is known already on the Bosphorus and probably in Harpoot and Kaisarea and Aleppo. The tidings will be as comforting as a friendly army with banners to the weary watchers on the bleak hillsides of Armenia. They will pluck up courage now and try to hold out a little longer.

Meanwhile the generous and sympathetic people of America will be only too glad to respond to Miss Barton's pathetic appeal and pour in their offerings of money, food and clothing in unstinted measure. Collecting agencies are being established at the great centers, East and West, and the press is daily circulating the necessary information. All funds sent to the local relief committees or to the American Board treasurer will be placed at the disposal of the Red Cross. It will be the one and only channel through which the gifts of America and Europe can properly reach the sufferers. The missionaries on the field will furnish indispensable aid in this grateful work. They know the languages, the localities and the people, and with the official protection and ample supplies of this grand organization they can work wonders even in such a forsaken country.

The Red Cross is not an order, nor, prop-

erly speaking, a society, but a committee, or rather a confederation of committees, existing under the treaty framed by the Geneva Convention in 1864, when it was signed by several of the leading nations. The number has since grown to forty or more. Turkey joined in 1865, Russia in 1867, the United States in 1882 and Japan in 1886.

The object of the treaty was to mitigate the severities of war by providing a more adequate hospital and relief service, such as the Sanitary and the Christian Commissions had attempted in our own war. The project was not regarded as a charity so much as a well-defined provision for meeting grave national contingencies in the Good Samaritan sense. Its appeal to governments was for co-operation and protection, but not for appropriations. The financial support was expected to come, as in all cases it has come, from voluntary offerings.

The Geneva Treaty neutralizes not only all the sick and wounded of the armies, but all military hospitals, ambulances, surgeons, nurses, chaplains, helpers, attendants, buildings and materials covered by the flag of the Red Cross. This flag and the brassard (arm badge) are now honored throughout the civilized world. The simple device of the Greek red cross on a white field is borrowed from the Swiss escutcheon with the colors inverted. The cross is not employed in a technical Christian sense, but is applicable equally to Mohammedan or pagan nations. Turkey, having scruples about adopting the sign, was allowed to choose the red crescent in its place.

The United States, anticipating that the chief function of such a committee in this country would be to render assistance in times of public calamity other than war, obtained permission to add what is known as "the American amendment," and this has since been adopted by several other nations. The wisdom of it has been apparent in the timely relief furnished at frequent intervals on the occasion of flood and pestilence, of cyclone and earthquake and devastating fires. The famine of 1893 in Russia was the first instance in which our Red Cross operated in a foreign land.

The present undertaking is much the greatest that has ever presented itself to our national committee. They have carefully examined the case and obtained the cordial consent of the international authorities at Geneva. It is believed at Washington that, with such a beneficent purpose and with such high moral support from all the treaty Powers, no obstacle will be allowed to interfere with the speedy distribution of the proffered aid. Any attempt to thwart such a merciful errand would recoil upon the Power opposing with tenfold severity.

Miss Barton is a Massachusetts woman, and well known to thousands on both sides of the Atlantic for her great ability and heroism on many a battlefield. She takes with her this week a small company of trusted adjutants by the fastest route to the Turkish capital, where she will further consult with official advisers and lay out a plan for this urgent and unique campaign of relief. One or more chartered steamers will load with supplies and proceed to such Turkish ports as are nearest of access to the scenes of distress.

Speed away! Speed away! on your mission of light To lands that are lying in the darkness of night.

## Honey and Myrrh.

A Christmas Story by Alice Brown.

The neighborhood, the township and the world had been snowed in. Snow drifted the roads in hills and hollows, and hung in little eddying wreaths where the wind took it on the pasture slopes. It made solid banks in the dooryards and buried the stone walls out of sight. The lacework of its fantasy became faintly apparent in the quaint conceits with which it broidered over all the common objects familiar in homely lives. The pump, in yards where that had supplanted the old-fashioned curb, wore a heavy mob cap. The vane on the barn was delicately sifted over, and the top of every picket in the high frontyard fence had a fluffy peak. But it was chiefly in the woods that the rapture and flavor of the time ran riot in making beauty. There every fir branch swayed under a tuft of white, and the brown refuse of the year was all hidden away.

That morning, no one in Tiverton Hollow had gone out of the house save to shovel paths and do the necessary chores. The road lay untouched until ten o'clock, when a selectman gave notice that it was an occasion for "breakin' out" by starting with his team and gathering oxen by the way until a conquering procession ground through the drifts, the men shoveling at intervals where the snow lay deepest, the oxen walking awayingly, head to the earth, and the faint wreath of their breath ascending and cooling on the air. It was "high times" in Tiverton Hollow when a road needed breaking out; some idea of the old primitive way of battling with the untouched forces of nature roused the people to a pleasant exhilaration, dashed by no uncertainty of victory.

By afternoon, the excitement had quieted. The men had come in, reddened by cold, and eaten their noon dinner in high spirits, retailing to the less fortunate womenfolk the stories swapped on the march. Then, as one man, they succumbed to the drowsiness induced by a morning of wind in the face, and sat by the stove under some pretense of reading the county paper, but really to nod and doze, waking only to put another stick of wood on the fire. So passed all the day before Christmas, and in the evening the shining lamps were lighted (each with a strip of red flannel in the oil, to give color), and the neighborhood rested in the tranquil certainty that something had really come to pass and their communication with the world was re-established.

Susan Peavey sat by the fire knitting on a red mitten, and the young schoolmaster presided over the other hearth corner, reading very hard at intervals and again sinking into a drowsy study of the flames. There was an impression abroad in Tiverton that the schoolmaster was going to be somebody sometime. He wrote for the papers. He was always receiving envelopes marked "author's proofs" through the mail, which, the postmistress said, indicated that he was an author, whatever proofs might be. She had an idea they might have something to do with photographs, and perhaps his picture was going into a book. It was very well understood that teaching school at the Hollow, at seven dollars a week, was an interlude in the life

of one who might some day write a spelling-book, or exercise senatorial rights at Washington. He was a long-legged, pleasant looking youth, with a pale cheek, black eyes and thick black hair, one lock of which, hanging low over his forehead, he twisted while he read. He kept glancing up at Miss Susan and smiling at her, whenever he could look away from his book and the fire, and she smiled back. At last, after many such wordless messages, he spoke.

"What lots of red mittens you do knit! Do you send them all away to that society?"

Miss Susan's needles clicked.

"Every one," said she.

She was a tall, large woman, well knit, with no superfluous flesh. Her head was finely set, and she carried it with a simple unconsciousness better than dignity. Everybody in Tiverton thought it had been a great cross to Susan Peavey to be so overgrown. They conceded that it was a mystery she had not turned out "gormin'." But that was because Susan had left her vanity behind with early youth, in the days when, all legs and arms, she had given up the idea of beauty. Her face was strong featured, overspread by a healthy color, and her eyes looked frankly out as if assured of finding a very pleasant world. The sick always delighted in Susan's nearness; her magnificent health and presence were like a supporting tide, and she seemed to carry outdoor air in her very garments. The schoolmaster still watched her. She rested and fascinated him at once by her strength and homely charm.

"I shall call you the Orphans' Friend," said he.

She laid down her work.

"Don't you say one word," she answered, with an air of abject confession. "It don't interest me a mite! I give because it's my bounden duty, but I'll be whipped if I want to knit warm mittens all my life, an' fill poor barrels. Sometimes I wisht I could git a chance to provide folks with what they don't need ruther'n what they do."

"I don't see what you mean," said the schoolmaster. "Tell me."

Miss Susan was looking at the hearth. A warmer flush than firelight alone lay on her cheek. She bent forward and threw on a pine knot. It blazed richly. Then she drew the cricket more securely under her feet, and settled herself to gossip.

"Anybody'd think I'd most talked myself out sence you come to board here," said she, "but you're the beatomest for tollin' anybody on. I never knew I had so much to say. But there! I guess we all have, if there's anybody 't wants to listen. I never've said this to a livin' soul, an' I guess it's sort o' heathenish to think, but I'm tired to death of fightin' ag'inst poverty, poverty! I s'pose it's there, fast enough, though we're all so well on 't we don't realize it; an' I'm goin' to do my part an' be glad to, while I'm above ground. But I guess heaven'll be a spot where we don't give folks what they need, but what they don't."

"There is something in your Bible," began the schoolmaster, hesitatingly, "about a box of precious ointment." He always

said "your Bible" as if church members held a proprietary right.

"That's it!" said Miss Susan, brightening. "That's what I al'ays thought. Spill it all out, I say, an' make the world smell as sweet as honey. My! but I do have great projicks settin' here by the fire alone! Great projicks!"

"Tell me some!"

"Well, I dunno's I can, all of a piece, so to speak, but when it gits along towards eight o'clock, an' the room's all simmerin', an' the moon lays out on the snow, it does seem as if we made a pretty poor spec' out o' life. We don't seem to have no color in it. Why, don't you remember 'Solomon in all his glory'? I guess 'twouldn't ha' been put in jest that way if there wa'n't some-thin' in it. I s'pose he had crowns an' rings an' purple velvet coats an' brocade satin weskits an' all manner o' things. Sometimes seems as if I could see him walkin' straight in through that door there." She was running a knitting needle back and forth through her ball of yarn as she spoke, without noticing that some one had been stamping the snow from his feet on the doorstep outside. The door, after making some bluster of refusal, was pushed open, and on the heels of her speech a man walked in.

"My land!" said Miss Susan, aghast. Then she and the schoolmaster by one accord began to laugh.

But the man did not look at them until he had scrupulously wiped his feet on the husk mat and stamped them anew. Then he turned down the legs of his trousers and carefully examined the lank green carpet-bag he had been carrying.

"I guess I drailed it through some o' the drifts," said he. "The road's pretty nar-rer, this season o' the year."

"You give us a real s'art," said Susan. "We thought be sure 'twas Solomon, an' maybe the Queen o' Sheba follerin' arter. Why, Solon Slade, you ain't walked way over to Tiverton Street!"

"Yes, I have," asserted Solon. He was a slender, sad-colored man, possibly of her own age, and he spoke in a very soft voice. He was Susan's widowed brother-in-law, and the neighbors said he was clever, but hadn't no more spunk'n a wet rag.

Susan had risen and laid down her knitting. She approached the table and rested one hand on it, a hawk-like brightness in her eyes.

"What you got in that bag?" asked she.

Solon was enjoying his certainty that he held the key to the situation.

"I got a mite o' cheese," said he, approaching the fire and spreading his hands to the blaze.

"You got anything else? Now, Solon, don't you keep me here on tenter hooks! You got a letter?"

"Well," said Solon, "I thought I might as well look into the post-office an' see."

"You thought so! You went a-purpose! An' you walked because you al'ays was half shackled about takin' horses out in bad goin'. You hand me over that letter!"

Solon approached the table, a furtive twinkle in his blue eyes. He lifted the bag and opened it slowly. First he took out a wedge shaped package.



"That's the cheese," said he. "Herb."

"My land!" ejaculated Miss Susan, while the schoolmaster looked on and smiled. "You better ha' come to me for cheese. I've got a plenty, tansy an' sage, an' you know it. I see it! There! you gi'me holt on't!" It was a fugitive white gleam in the bottom of the bag; she pounced upon it and brought up a letter. Midway in the act of tearing it open, she paused and looked at Solon with droll entreaty. "It's your letter, by rights!" she said tentatively.

"Law!" said he, "I dunno who it's directed to, but I guess it's as much yours as anybody's."

Miss Susan spread open the sheets with an air of breathless delight. She bent nearer the lamp. "Dear father and auntie," she began.

"There!" remarked Solon, in quiet satisfaction, still warming his hands at the blaze. "There! you see 'tis to both."

"My! how she does run the words together! Here!" Miss Susan passed it to the schoolmaster. "You read it. It's from Jenny. You know she's away to school, an' we didn't think best for her to come home Christmas. I knew she'd write for Christmas. Solon, I told you so!"

The schoolmaster took the letter and read it aloud. It was a simple little message, full of contentment and love and a girl's new delight in life. When he had finished, the two older people busied themselves a moment without speaking, Solon in picking up a chip from the hearth, and Susan in mechanically smoothing the mammoth roses on the side of the carpet-bag.

"Well, I 'most wish we'd had her come home," said he at last, clearing his throat.

"No, you don't either," answered Miss Susan, promptly. "Not with this snow, an' comin' out of a house where it's het up into cold beds an' all. Now I'm goin' to git you a mite o' pie an' some hot tea."

She set forth a prodigal supper on a leaf of the table, and Solon silently worked his will upon it, the schoolmaster eating a bit for company. Then Solon took his way home to the house across the yard, and she watched at the window till she saw the light blaze up through his panes. That accomplished, she turned back with a long breath and began clearing up.

"I'm worried to death to have him over there all by himself," said she. "S'pose he should be sick in the night!"

"You'd go over," answered the schoolmaster, easily.

"Well, s'pose he couldn't git me no word!"

"O, you'd know it. You're that kind."

Miss Susan laughed softly, and so seemed to put away her recurrent anxiety. She came back to her knitting.

"How long has his wife been dead?" asked the schoolmaster.

"Two year. He an' Jenny got along real well together, but sence September, when she went away, I guess he's found it pretty dull pickin'. I do all I can, but land! 'tain't like havin' a woman in the house from sunrise to set."

"There's nothing like that," agreed the wise young schoolmaster. "Now let's play some more. Let's plan what we'd like to do tomorrow for all the folks we know, and let's not give them a thing they need, but just the ones they'd like."

Miss Susan put down her knitting again. She never could talk to the schoolmaster and keep at work. It made her dreamy,

exactly as it did to sit in the hot summer sunshine with the droning of bees in the air.

"Well," said she, "there's old Ann Wheeler that lives over on the turnpike. She don't want for nothin', but she keeps her things packed away up garret, an' lives like a pig."

"Sold her bed and lay in the straw."

"That's it, on'y she won't sell nothin'. I'd give her a house all winders, so't she couldn't help lookin' out, an' velvet carpets't she'd got to walk on."

"Well, there's Cap'n Ben. The boys say he's out of his head a good deal now; he fancies himself at sea and in foreign countries."

"Yes, so they say. Well, I'd let him set down a spell in Solomon's temple an' look round him. My sake! do you remember about the temple? Why, the nails was all gold. Don't you wish we'd lived in them times? Jest think about the wood they had—cedars o' Lebanon an' fir trees. You know how he set folks to workin' in the mountains. I've al'ays thought I'd like to ben up on them mountains an' heard the axes ringin' an' listened to the talk. An' then there was pomegranates an' cherubim, an' as for silver an' gold, they were as common as dirt. When I was a little girl, I learnt them chapters, an' sometimes now, when I'm settin' by the fire, I say over that verse about the 'man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson.' My! ain't it rich?"

She drew a long breath of surfeited enjoyment. The schoolmaster's black eyes burned under his heavy brows.

"Then things smelt so good in them days," continued Miss Susan. "They had myrrh an' frankincense an' I dunno what all. I never make my mincemeat 'thout snuffin' at the spicebox to freshen up my mind. No matter where I start, some way or another I al'ays git back to Solomon. Well, if Cap'n Ben wants to see foreign countries, I guess he'd be glad to set a spell in the temple. Le's have on another stick. That big one there by you. My! it's the night afore Christmas, ain't it? Seems if I couldn't git a big enough blaze. Pile it on. I guess I'd as soon set the chimbley afire as not!"

There was something overflowing and heady in her enjoyment. It exhilarated the schoolmaster, and he lavished stick after stick on the ravening flames. The maple hardened into coals brighter than its own panoply of autumn; the delicate bark of the birch flared up and perished.

"Miss Susan," said he, "don't you want to see all the people in the world?"

"O, I dunno! I'd full as lieves set here an' think about 'em. I can fix 'em up full as well in my mind, an' perhaps they suit me better'n if I could see 'em. Sometimes I set 'em walkin' through this kitchen, kings an' queens an' all. My! how they do shine, all over precious stones. I never see a di'mond, but I guess I know pretty well how 'twould look."

"Suppose we could give a Christmas dinner, what should we have?"

"We'd have oxen roasted whole, an' honey—an'—but that's as fur as I can git."

The schoolmaster had a treasury of which he had never dreamed, and he said musically:

"... a heap  
Of candied apple, quince and plum and gourd;  
With jellies soother than the creamy curd,  
And lucid syrups, tinted with cinnamon;  
Manna and dates, in argosy transferr'd  
From Fez; and spiced dainties, every one,  
From silken Samarcand to cedar'd Lebanon."

"Yes, that has a real nice sound. It ain't like the Bible, but it's nice."

They sat and dreamed and the fire flared up into living arabesques and burnt blue in corners. A stick parted and fell into ash, and Miss Susan came awake. She had the air of rousing herself with vigor.

"There!" said she, "sometimes I think it's most sinful to make believe, it's so hard to wake yourself up. Arter all this, I dunno but when Solon comes for the pigs' kittle tomorrow, I shall ketch myself sayin', 'Here's the frankincense!'"

They laughed together and the schoolmaster rose to light his lamp. He paused on his way to the stairs and came back to set it down again.

"There are lots of people we haven't provided for," he said. "We haven't even thought what we'd give Jenny."

"I guess Jenny's got her heart's desire." Miss Susan nodded sagely. "I've sent her a box with a fruit-cake an' pickles and cheese. She's all fixed out."

The schoolmaster hesitated and turned the lamp up and down. Then he spoke, somewhat timidly, "What should you like to give her father?"

Miss Susan's face clouded with that dreamy look which sometimes settled upon her eyes like a haze.

"Well," said she, "I guess whatever I should give him'd only make him laugh."

"Flowers—and velvet—and honey—and myrrh?"

"Yes," answered Miss Susan, with gravity. "Perhaps it's jest as well some things ain't to be had at the store."

The schoolmaster took up his lamp again and walked to the door.

"We never can tell," he said. "It may be people want things awfully without knowing it! And suppose they do laugh! They'd better laugh than cry. I should give all I could. Good-night."

Miss Susan banked up the fire and set her rising of dough on the hearth, after a discriminating peep to see whether it was getting on too fast. After that, she covered her plants by the window and blew out the light, so that the moon should have its way. She lingered by the window, looking out into the glittering world. Not a breath stirred. The visible universe lay asleep and only beauty waked. She was aching with a tumultuous emotion—the sense that life might be very fair and shining if we only dared to shape it as it seems to us in dreams. The loveliness and repose of the world appealed to her like a challenge; they alone made it seem possible for her also to dare.

Next morning, she rose earlier than usual, while the schoolmaster was still in his last warm dreams. She stayed only to start her kitchen fire and then stood motionless a moment for a last decision. The great white day was beginning outside with slow, unconscious royalty. The pale winter dawn yielded to a flush of rose; nothing in the aspect of the heavens contradicted the promise of the night before. It seemed to her a wonderful day, dramatic, visible in peace, because on that morning all the world was thinking of the world and not of individual desires. She went to the bureau drawer in the sitting-room and looked, a



little scornfully, at two packages hidden there. Handkerchiefs for the schoolmaster, stockings and gloves for Solon! She shut the drawer and hurried out into the kitchen, snatching her scissors from the work-basket as she went. She gave herself no time to think, but went up to her flower-stand and began to cut the geranium blossoms and the rose. The fuchsias hung in flaunting grace. They were dearer to her than all. She snipped them recklessly and then, because the bunch seemed meager still, she cut the top from her sweet-scented geranium and disposed the flowers hastily in the midst. Her posy was sweet smelling and good; it spoke to the heart. She put a shawl over her head, rolled the flowers in her apron from the frost and stepped out into the snowy day. The little cross-track between her house and the other was snowed up, but she took the road and, walking rapidly between banks of carven whiteness, went up Solon's path to the side door. She walked in upon him where he was standing over the kitchen stove, warming his hands at the first blaze. Susan's cheeks were red with the challenge of the stinging day, but she had the air of one who, living by a larger law, has banished the foolishness of fear. She walked straight up to him and proffered him her flowers.

"Here, Solon," she said, "it's Christmas. I brought you these."

Solon looked at her and at them in slow surprise. He put out both hands and took them awkwardly.

"Well!" he said. "Well!"

Susan was smiling at him. It seemed to her at that moment that the world was a very rich place, because you may take all you want and give all you choose while nobody is the wiser.

"Well," said Solon, again, "I guess I'll put 'em into water." He laid them down on a chair. "Susan, do you remember that time I walked over to Pine Hill to pick you some mayflowers, when you was gittin' over the lung fever?"

She nodded.

"Susan," said he, desperately, "what if I should ask you to forgit old scores an' begin all over?"

"I ain't laid up anything," answered Susan, looking him full in the face with her brilliant smile.

"There's suthin' I've wanted to tell ye, this two year. I never s'posed you knew, but that night I kissed your sister in the entry an' asked her, I thought 'twas you."

"Yes, I knew that well enough. I was in the buttery and heard it all. There, let's not talk about it."

Solon came a step nearer.

"But will you, Susan?" he persisted. "Will you? I know Jenny'd like it."

"I guess she would, too," said Susan. "There! we don't need to talk no further! You come over to breakfast, won't you? I'm goin' to fry chicken. It's Christmas mornin'." She nodded at him and went out, walking perhaps more erect than usual down the shining path. Solon, regardless of his cooling kitchen, stood at the door and watched her. Solon never said very much, but he felt as if life were beginning all over again, just as he had wished to make it at the very start. He forgot his gray hair and furrowed face, just as he forgot the cold and snow. It was the spring of the year.

When Miss Susan entered her kitchen

the schoolmaster had come down and was putting a stick of wood into the stove.

"Merry Christmas!" said he, "and here's something for you."

A long, white package lay on the table, at the end where her plate was always set. She opened it with delicate touches, it seemed so precious.

"My sake!" said she. "It's a fan!" She lifted it out, and the fragrance of an Eastern wood filled the room. She swept open the feathers. They were white and wonderful.

"It was never used except by one very beautiful woman," said the schoolmaster, without looking at her. "She was a good deal older than I, but somehow she seemed to belong to me. She died, and I thought I should like to have you keep this."

Susan was waving it back and forth before her face, stirring the air to fragrance. Her eyes were full of dreams. "My! ain't it rich!" said she. "The Queen o' Sheba never had no better. An' Solon's comin' over to breakfast."

#### DR. VAN DYCK AT HOME.

BY A. E. D.

Ras Beirut is a bold promontory in Northern Syria with the Mediterranean Sea on three sides of it. A fine carriage road encircles it almost at the water's edge. On the northwestern slope is a spacious low house with a broad veranda which last spring was gloriously draped with vines and roses blushing in the luxuriance of Syrian sunshine. Sitting in that bower, looking out over beautiful St. George's Bay and up the slopes of the lower hills of Lebanon dotted with villages and under the shadow of snow-crowned peaks, one could hardly imagine a more delightful spot on earth. That has been for many years the home of Dr. Cornelius Van Alen Van Dyck.

The vilayet of which Beirut is the capital is by far the best governed part of the Turkish empire. The horrible massacres of 1860 brought about for this vilayet a kind of protectorate by England and France, and since that time it has enjoyed a considerable degree of freedom and peace. Its governor for several years was Rustem Pacha, who died a few weeks ago in London, and he filled his post with high honor.

Near the house we have described is a building, standing by itself, with a single room; and there, surrounded by his books and diligently working, one perfect day last May, I found Dr. Van Dyck. Of medium height and slender build, wearing a velvet cap and dressing gown, he looked as though he might have just stepped out from a fine old Dutch painting. A lamp was suspended by a chain from the ceiling, and round the top of the chain a swallow was busily constructing a nest, flying out of the open door and returning with her burden of mud. The gentle old man had carefully spread newspapers on the floor to catch the falling bits of earth. He explained that the bird had been driven in by other birds.

America has no political ambition to gain conquests in the Orient, but no foreign military commander has had so great influence over the life of Syria, or discovered there so much of value for the world, than Dr. Van Dyck. For fifty-six years he has labored there, coming back to his native land only twice since 1840, and then on business for the land of his adoption. He has long

been recognized by European *savants* as the greatest living Arabic scholar. As a physician he has done immense service. But he was also a chemist, a mathematician, an astronomer and a profound Biblical scholar. He has written in Arabic several valuable books on medicine, among them one on Pathology, another on Physical Diagnosis, one on Diseases of the Eye. He is the author of a book on chemistry, another on algebra, two or three on astronomy, a Geography of the Earth and a Geography of the Heavens. His greatest work is his translation of the Bible into Arabic, which was begun by Dr. Eli Smith, but to which Dr. Van Dyck gave twelve years of continuous labor, a splendid monument of literary labor, said to be one of the best translations in any language. It places the Word of God within the reach of one hundred millions of Mohammedans.

Often in his journeys he has been taken for a native; and once, when the Druses and Maronites were fighting in the Lebanon, in 1860, he came near losing his life, because those who captured him could not believe that one who spoke Arabic so perfectly was not a native. Dr. Henry M. Field, in the closing chapter of his book, Among the Holy Hills, tells an interesting story of the Doctor's receiving at the hospital as a patient, years after, an Arab who had sought to kill him on that occasion.

The hour spent in the Doctor's study and in the house, to which we repaired after a time, where he introduced us to his wife, was a delightful one long to be remembered. He manifested the keenest interest in American affairs, and spoke especially with great emphasis of recent acts of the Presbyterian General Assembly, which he regarded as narrow, mischievous and against the truth. Particularly he regarded its deliverance concerning the inerrancy of the Bible as showing a want of scholarship and of respect for Christian scholarship. But his heart was in the Orient and his interest in its peoples was as enthusiastic as though he were a young man. He and his wife walked with us around the broad veranda and pointed with pleasure to the various features of the magnificent ocean and mountain views of which one could never tire. As we watched the vessels moving to and fro in the blue waters of the bay, and listened to the waves rolling in on the rocky shore below, and thought of the life that had entered far and deep into the thoughts and motives of those ancient races, it seemed to us that it would be difficult to choose a field of labor more inviting to a disciple of Christ or to find a life which had been richer in its results. Yet when he went there, at twenty-two years of age, there must have been far less to attract one.

Since there is an allotted end to such a service on earth, it seems fitting that it should come suddenly. The brief announcement of his death which came a few days ago leads me to imagine him sitting as I saw him, bending over his study table, pen in hand, no more surprised at the sudden summons and no more disturbed than he was at the swallow's visit. It brought only the message, "Well done, good and faithful servant." And I think that many a young man, pondering where he may do the worthiest service, may be prompted by the record of this wise man's life to seek some far mission field, where the room is ample, the need unlimited, and where consecrated talent cannot fail of great reward.

## Citizenship.\*

By Rev. John Watson, M. A. ("Ian Maclaren").

When St. Paul, facing a furious mob and in actual danger of life, demanded a hearing and asserted himself as "a citizen of no mean city," one has an incidental illustration of his intense civic loyalty. The apostle of the Gentiles might very well have divested himself of the memories and claims of his native city without reproach. He had left it as a youth to study in Jerusalem and risen to be a member of the national council, so that he was lifted above local life. Afterwards he had cast himself into the great enterprise of Christ, and ceased to have a home as he carried the cross through the Roman Empire. The dignity of a Sanhedrist, the sacred office of an apostle might surely have obliterated the modest honor of being a free man of Tarsus. Amid his vicissitudes and wanderings, his sufferings and labors, it would not have been wonderful if this man of affairs had forgotten his early days. But it is shallow and selfish men who make light of youthful associations and pious ties; and it was characteristic of St. Paul's strong, faithful nature to carry graven on his heart the city of his family and boyhood. He was the better Christian because he was both a national and civic patriot.

St. Paul's public spirit is an example to men of all communities, but especially deserves to be laid to heart by the inhabitants of our modern great cities. Under present social conditions, in every country the population is leaving the quiet country homesteads and the little towns amid their gardens and flocking into the centers of manufacture and commerce. If this immigration continues, it will not be long before the mass of a nation will be crowded together in narrow areas of toil, poverty, noise and smoke, while the green lands will be left almost without inhabitants. Whether this tide can be turned is a serious question, and one that must lie near the heart of any one that loves his land. But in any case there must always be cities, and their life must always have many drawbacks. What alone will redeem the city life and make it noble is that which it is often difficult to create in the new cities—a spirit of civic pride and devotion. Yet, without the safeguard and re-enforcement of this spirit, such places will be a curse and an eyesore.

It is the disadvantage of this newness that their inhabitants are apt to fall in citizenship. If one happens to be born in some ancient town he is generally possessed with a spirit of proud and intelligent loyalty. The traditions of his native place, the names of its famous men, its venerable buildings, its environment of beauty, are dear to him. He is determined to preserve its amenities and add to its riches; if his lot be cast in a distant land, he remembers his birthplace in his benefactions. During his hard labors this man is sustained by the hope that in old age he may return and spend his last years under the shadow of the cathedral or castle that first awakened his boyish imagination. The great cities are, with few exceptions, less fortunate. They gather their inhabitants from all quarters; they send them forth again to distant lands; there is a constant coming and going. Amidst this constant flux of

strangers, even those born in the place do not realize their nativity, but become sojourners also with detached minds and interests. It is not in such circumstances traditions flourish, or attachment can be easily created.

Apart from the special circumstances of modern cities, two influences militate against a strenuous and effective ideal of citizenship, and the first is the commercial spirit. Men are apt to come to a city with no sense that they are joining an organized community with great institutions—its colleges, schools, charities; with accumulated possessions—its people, wealth, influence; with pressing problems—its poverty, vice, ignorance. They are not ready to take a share in these responsibilities and opportunities, and to fling themselves into the common life. The city has little or no hold on them, because their minds are preoccupied with private ends. The city is not a commonwealth of which they become a part, but a place where they can earn a living and gather riches. While they are achieving this task they have no leisure for the community, and when it is finished they forsake the place. This poor city, with its immense claims, its infinite pathos, its unimagined possibilities, has been only a workshop where one toils for a tale of years and leaves at its appointed close, as a miner escapes from the depths of a pit. It is surely of the irony in things that the city should receive this ingrate and send him forth rich and increased in goods, and yet have no service of him, neither of his time nor of his talents.

The other influence which withdraws men from civic duties is the love of ease, and nowadays this is a great social danger. Young men are not prepared to live as hardly as their fathers, either in the amount of work they do or the pleasures they deny themselves. They are more luxurious, extravagant, delicate. The hours of labor are neither so long nor so arduous, and the surplus of leisure is not so carefully saved for personal culture and public service. Our fiber seems to be relaxed, and we are giving amusement a scope that can be warranted neither by conscience nor reason. Life is being reduced to this formula: Work that you may get a living, and after you have secured bread give yourself to pleasure. It is not out of this stuff that citizens can be made, for no man can hope to do his part by his city who is not toiling to deny himself, who is not serious, resolute, convinced, who has not considered the life of his fellowmen and the methods of government.

Do young men understand what will happen if they will do anything and everything with their spare time—swim, boat, ride, cycle, play lawn tennis, football, cricket, billiards—except lay their hands to civic duty? Do they not see that the affairs of a city must be carried on and some one must hold the reins? If the mass of respectably born, well-educated, bright-minded young fellows take no interest and give no help, then there will not be one but three disasters. Devoted men, to whom the general good is dear and who are always ready to fling themselves into the breach, will be crushed and beaten, to the breaking of their

hearts and the reduction of the moral capital in the community. That will be one disaster and young men who are too lazy to relieve those true spirits will have the shame. Rule will fall into the hands of professional politicians whom no one trusts or ignorant fanatics whom every one despises, and the affairs of a city will be either exploited or mismanaged. That will be the second disaster, and young men who are content to allow any one to govern, so long as they are not troubled, must again take the shame. All this time the mass of toiling people at the base of society are waiting in vain for relief, comfort, hope. This is a third disaster, and it also will lie at the door of men who are so busy with their pleasures that they have no time to help their fellowmen.

Surely there is work to be done in a city that might well fire the imagination and brace the energies of youth. It were something to secure for every citizen a well-built, well drained, well lighted house, in which he could live as becometh a son of God; to see that the densely inhabited areas be ventilated and relieved by open spaces of greenery; to bring museums, libraries, picture galleries and every other means of culture near to the humblest of the people; to take measures that the poorest to whom the Almighty has given understanding shall have his due opportunity of gaining knowledge and becoming a strength to the commonwealth. Were a young man to give himself to municipal politics for such ends, he would have done something worthy of his manhood.

May it not also be urged that he is bound to render service on the ground of gratitude? Past generations have established and built up this city, so that strangers come from distant places and make their home under its shadow. Men of foresight and enterprise have created markets where the produce of the world is bought and sold, and an open field is afforded for each man's ability. By many experiments, failures, losses, the whole social and municipal economy of this city has been created, wherefore citizens can now pursue their vocations in peace and security. Is not every full-grown man the heir of this past, and must he not be its custodian? Has he not a debt to pay, and is it not assigned to his own day, so that each generation may hand their city to the next richer in knowledge, virtue and beauty? And men of this spirit shall not miss their personal and present reward. No culture is more successful in producing character than intelligent and disinterested public service; it broadens the vision, it inspires with sympathy, it moves to self-sacrifice. In every city there are a few heroes, whom the most frivolous, the most unworthy, the most bigoted persons respect, against whom no one dare lift his hand, on whose name no one dare cast a stain. They may or may not be rich, accomplished and eloquent; they are ever men who, through a long and honorable life, have devoted themselves to the welfare of their city. They have not wrought for wages they do not receive, but instead thereof the unpurchasable gift of love from the people among whom they have lived, for whom they have labored.

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## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Abject Heathenism.** No better type of missions to the primitive tribes can be found than the enterprise of the American Board in Micronesia. During the past year Mr. Price has been breaking up new ground on some of the islands in the Ruk Archipelago with good success in many respects. The people of Iras, on the island of Uela, have responded to his preaching and have manifested their earnestness by taking prompt measures to secure a house of worship. In this place, which was a purely heathen community a few months previous, twenty-one signified their desire to become members of the church and there are many more, says Mr. Price, who want to be Christians in their weak way and according to their light. But Mr. Price was invited to visit another still more primitive community in Penia, on the same island. Here all the characteristics of the most abject heathenism prevailed, proving that the barbaric savage which the word "heathen" conjured up in old times is not entirely out of date. Our missionary asserts that the people are lower here than he ever saw them in any part of the world, adding, "Little do you know in Boston of such heathenism. Here is a degradation the sight of which makes one shiver to the bone; here are children of the night groping about in the densest darkness, clothed with ignorance and her twin sister, superstition, lost to all sense of shame, stumbling at noonday as in the night, and living a dreary life, with little aspiration above the brutes that perish." Yet Mr. Price is not without hope of converting even these people, and visits the district every week.

**A Christmas Number.** *Life and Light* for December is an unusually attractive issue, with its pretty illustrations appropriate to the Advent season, its pen pictures of Christmas festivities in far-away Madura and Micronesia, its extracts from Miss Child's first letters and an interesting communication from Mrs. Joseph Cook, who accompanied the American Board deputation to Japan. She contributes a delightful account of the informal reception given to the party by some of the members of Mr. Hori's church in Yokohama, not forgetting to mention details interesting to the feminine mind, and pays this hearty tribute to Japanese womanhood: "I am impressed even on this second visit to Japan with the expression of sweetness, dignity and noble spirit which one sees in the faces of the aged women of this country. It cannot be due entirely to Christianity, for I meet such faces every day on the crowded streets of Tokyo. Probably the discipline of self-repression and self-sacrificing service for husband and children molds the countenance into this look of patient serenity and sweetness which I find very attractive." At Yokohama Mrs. Cook was so fortunate as to have an interview with Mrs. Isabella Bird Bishop, who has been trying to regain her health among the mountains of Japan and was about to sail for Korea.

**The Future Pastors of Mexico.** Realizing the fact that if Mexico is to be evangelized the lion's share of the task must be done by a consecrated and educated native ministry, the Rio Grande Congregational Training School was established five years ago and is now accomplishing satisfactory work in El Paso, Tex. A picked band of men and boys, selected by the missionaries from among the brightest and most promising in their fields, are being fitted in this institution to become pastors and evangelists. As there are no preparatory schools for boys in the Mexican Mission, the students are of all ages from fourteen to forty-five and studies range from the elementary branches to theology and homiletics. Already the school can point to practical results, as nine men who have been among its students are now preaching acceptably to Mexican congregations, while a

glance at the portrait of the present pupils given in the December *Missionary Herald* gives assurance of the earnestness and intelligence of the men now in training. Rev. A. C. Wright, director of the school, tells of evangelistic work opened last summer through the efforts of one student, who was sent to a new town never visited by a missionary, a journey of eight days on horseback from the railroad. After being there two months he reported the conversion of thirty-three persons and the organization, provisionally, of a congregation of twenty-six, of a C. E. Society of twenty-three members and of generous contributions toward the expenses of the work as well as unusual readiness to purchase evangelical books. One man gave the use of his private chapel, originally intended for Roman Catholic service, and there this student preached all summer.

### THE WORLD AROUND.

**A New Chinese University.** One of the significant signs of progress in China is a new university and preparatory school in Tientsin under control of Chinese officials, with Mr. C. D. Tenney as its first president. A movement looking towards such a scholastic institution was made several years ago under the patronage of Li Hung Chang and other prominent Chinese officials, but the erection of a large and costly building was the only step towards the realization of the scheme. Now, however, the Tientsin University is announced as a concrete fact, and opens with every promise of success. It has an able leader in Mr. Tenney, who was formerly connected with the Shansi Mission of the A. B. C. F. M. He was for some years tutor to Viceroy Li's sons and has met with great success in a private school for the sons of Chinese gentlemen of high rank. The English language will be taught and the new institution developed along American lines, but Mr. Tenney is to be assisted by competent foreign professors. It is proposed to open preparatory schools in other localities in North China under the management of the university to a certain extent. In the course of time the university will provide besides a general scientific course special courses in civil engineering, mining, mechanical engineering and law. Certainly this looks as if a new educational era is dawning for the Celestial Empire.

**Intellectual Caliber of Indian Christians.** We have no reason to be ashamed of the standing of the native Christians in the Madras University examinations, judging from the report of the year 1894-95, which contains some interesting information regarding the various communities. For the matriculation examination for the year 1894, 2,565 Brahmans were examined and 613 passed, a percentage of 23.8. Native Christians secured the same percentage of passes as the Brahmans, while other Hindus, Europeans, Eurasians and Mohammedans had very low percentages. It is noteworthy that while from the whole of the non-Brahman Hindu population only 936 candidates appeared for this examination, from the comparatively small native Christian community there were as many as 381. Of the eighteen women who passed the matriculation examination eight were native Christians, nine East Indians and one European. In the first arts examination 41.4 per cent. of the Christians passed as contrasted with 35.4 per cent. of the non-Brahman Hindus and 31.4 of the Brahmans. The results of the B. A. degree examination are still more creditable to the native Christians, particularly in the English language division, where the percentage passed was 86.6, the highest of any class, even surpassing that of Europeans and Eurasians. With these facts before us we can readily believe in the statement of Mr. Sathianadhan, a barrister at law and one of the ablest converts in Madras: "The native Christian community has risen from a low degree of numerical and social importance to a recognized

position of local influence and conscious strength."

**Cuba.** Current events in Cuba give rise to a question concerning the religious situation and present missionary enterprise on that island. The moral and spiritual condition of the inhabitants is worse than in any other section of the West Indies with the exception of Hayti and Santo Domingo. The majority of the population, being Spaniards, are of course Roman Catholics, while as for Negroes and the Asiatic coolies, they are left in the densest spiritual darkness. Education is in a remarkably backward state. Thousands of children are growing up without lettered education of any kind, and even among the higher classes of society liberal education is far from being universally diffused. There are few schools accessible to the common people and the Cubans have little literature of their own. The brightest and most hopeful spot on this island is the Baptist mission, under the care of Rev. A. J. Diaz, sustained by the Home Mission Board of the Southern Baptist Convention. Working from Havana as his headquarters, he has seven stations and twenty missionaries, with about 1,500 church members. The meeting houses are said to be crowded, people standing at the doors and windows. There are six Baptist churches in Havana. Leading men in high social position, who have been alienated from the Roman Catholic Church, are in sympathy with the work and give it active co-operation.

### NOVEMBER ACROSS THE LINE.

During the past month the work of foreign missions has been unusually prominent among the Canadian churches. There were special reasons for this. With the opening of the month a missionary meeting was held at the Northern Church, Toronto, to bid adieu to two of the members, Dr. W. W. Bremner and his wife, who left a day or two later for South America. Dr. Bremner intends to take up medical mission work in Buenos Ayres, in the Argentine Republic. Another member of the same church, Rev. A. De Barritt, who labored for several years in South America in connection with the Salvation Army, is spending a few months with churches of all denominations before returning to the scene of his former labors. As a result of his work great interest is being awakened in the needs of that neglected continent. Attention has been called to Africa, too, through the return of Rev. Wilberforce Lee and his wife, both of whom are Canadians, though serving under the American Board. Mr. Lee gave an interesting and helpful address to the students of his *alma mater*, the Congregational college at Montreal, and it is hoped that he may be able to continue this good work among the churches at large. The joy of his home-coming has been saddened by the death of Mrs. Lee, which sorrowful event was announced in Montreal Nov. 15. Mr. Lee's own health is said to be far from good, and the truest sympathy surrounds him in this sore hour of trial.

Turkey has also been forced painfully before the notice of the Canadian churches, as of all Christian people, and the dangers that surround some of their representatives there have aroused grave fears for the safety of Rev. F. W. Macallum, another graduate of the college in Montreal, who has been laboring as a missionary of the American Board in Marash. His mother, who is president of the Canada Congregational Woman's Board of Missions, has not heard from him for some time, and this fact adds greatly to present anxiety. The other Canadians are located near the coast and in consequence their friends at home are less apprehensive concerning their safety. Japan has been made specially prominent through the visit of the American deputation, whose movements are being watched with added interest, since in that land is a worthy young Canadian, Rev. Hilton Pedley, who

was a classmate and fellow-graduate with Mr. Lee and Mr. Macallum.

As the month opened, so it closed with a missionary meeting at the Northern Church, Toronto, the quarterly gathering of the Toronto Branch of the Woman's Board. The afternoon session was given to reports and varied discussions, and the aggressive work of the Board may be seen from the fact that a monthly leaflet containing latest missionary intelligence has just been issued for distribution among the churches. In the evening mission work in China was made the subject of a vigorous address from Dr. Smith, a returned medical missionary from that land. Thus the Canadian churches have had recently a wide and vivid range of foreign missions.

But this marked attention to foreign fields has not made the churches indifferent to the work at home. Various changes and experiences have made the month one of general interest. On the opening Sunday Rev. J. W. Pedley began his pastorate with the First Church, London, and was greeted by appreciative audiences. On the same day Zion Church, Montreal, dedicated a new building costing \$28,000, upon which rests a debt of \$13,500. Rev. F. H. Marling of New York preached morning and evening, and Rev. E. C. Evans, D. D., of Emmanuel Church in the afternoon. The services were continued on the following Sunday, when Rev. W. H. Warriner, pastor, preached in the morning and Rev. T. S. McWilliams of the American Presbyterian Church in the evening. Under the late Rev. Henry Wilkes, D. D., Zion Church was for many years a center of great power and influence in the city of Montreal. Recent years, however, have brought trying experiences to this old historic church, and now the joy is general that under Professor Warriner a new era of prosperity has been entered upon, and the promise given of regaining the former position of strength and usefulness. While the new building was being dedicated the Western Church, Toronto, was holding anniversary services, Rev. Morgan Wood of Detroit preaching and lecturing to crowded houses. Following these services were those of Hope Church, the nearest neighbor of the Western, which passed off very successfully with the public school inspector, Mr. Hughes, as Sunday evening preacher and a social on the Monday evening after.

The same week, on Thanksgiving Day, Broadview Avenue Church, Toronto, observed the first anniversary of the opening of the new building, Rev. T. B. Hyde preaching in the morning. The building was open to the public during the day, and was furnished with good reading matter and other attractions. In the evening a social and platform meeting were held, which formed an interesting conclusion to a helpful day. The Stauffville church observed the same day. Thanksgiving Day is becoming yearly more used in these ways by the Canadian churches, and it seems well that greater service should be taken out of their buildings, so that the young people may have the advantage of helpful and entertaining influences, and not seek the hurtful pleasures easily found on such occasions.

There remains to be told what may prove to be not the least interesting and helpful event of the month. In Toronto a movement has been started which has in view the closer fellowship of the churches in prayer and Christian effort. Early in the month a few friends gathered in the office of *The Canadian Congregationalist* by invitation of the editor. This was the inception of the movement. After prayer and counsel it was decided to call a meeting of the city pastors and deacons for the purposes already named. The first conference was well attended, and an inspiring time was spent. A second meeting took place the week after, which was also one of deep interest and power. A third is called for Nov. 9, and is looked forward to with great hope,

when no doubt the attendance will be largely increased. How long this meeting will continue is not yet determined, but it is probable that they may be held at intervals during the winter, or, at least, for such a time until all the churches in the city are visited by gatherings similar to those already held. Subsequent meetings will not be confined to pastors and deacons, but the invitation will be made general to all interested in the objects of the conferences. Already great good is the fruit of the movement. A much-needed bond of closer fellowship and sympathy is uniting the churches, and this bond, it is believed, will be greatly strengthened by a plan of prayer meeting visitation which is being set in operation. It is proposed that each church send two representatives to, and expect a like number from another on the second Wednesday of every month. In these different ways the churches are coming closer together, and new courage and inspiration are being received in the Master's work. This movement is worthy of adoption by churches elsewhere, which are so situated as to be able to put it in operation. Broader sympathy, greater intelligence, true prayerfulness and deeper consecration are among the fruits that will be reaped.

J. P. G.

#### CHRISTIAN ENDEAVOR NOTES.

Kentucky now has four prison societies.—The Endeavor meetings at Fort Sam Houston, Tex., have led to a Sunday school and a weekly gospel service.

Rev. Andrew Murray, the author of devotional books, is the president of the South African Christian Endeavor Union, and the editor of its organ, *The Golden Chain*.

The missionary committee in the Bethesda Church, Chicago, is made up entirely of those who have volunteered for missionary work and two members of the society are already in the foreign field.

In memory of a member especially interested in missions, the society at West Medford, Mass., observed two weeks of self-denial to raise money for missionary purposes, and has since decided to make this observance an annual custom.

Some of the Juniors belonging to the society at Pal Uani, in the Hawaiian Islands, have to travel eight or ten miles to reach their meetings. They have been the means of forming several societies among the natives of the islands.

The delegates to the Boston Convention from Meigs County, O., have reported the convention on fourteen occasions to eighteen different societies.

—A Texas Junior Society intends to send Christmas gifts to the children of members of the society in the Texas State prison.

A home department has been introduced into the society at Ellington, Ct.—Another society made up of attendants at an insane asylum has been formed, this time in Independence, Io.—Cottage prayer meetings at the homes of those not able to go to church are conducted every Sunday afternoon by a society in Orillia, Ont.

A rally at Biggs, Cal., that filled the church to overflowing, was the first religious meeting, aside from regular church services, that the town had ever seen.—At the school for girls at San Sebastian, Spain, a praise meeting was lately conducted by four of the graduates, who were just leaving the school after successfully passing the government examinations.

A society in Bloomfield, N. J., tried a novel sociable in the shape of a patriotic indoor picnic. After a program of patriotic songs and recitations, and an account of the patriotic pilgrimages at the Boston Convention, each one present was given a small flag. Each flag bore a number, and on tables in the dining-room were placed baskets of refreshments covered with flags bearing corresponding numbers, so that in this way each found the table to which he was assigned.

The Sunday evening services in an Iowa church were placed in the hands of the society for one month, and for each evening one committee was made responsible. The temperance committee arranged a meeting, with readings and songs and an address by a physician. The good literature committee had as a helper the superintendent of schools. The missionary committee carried out a missionary program in connection with the ladies' missionary society, and the music committee presented a service arranged about the thought of the parable of the prodigal son.

At the final meeting of the Boston "committee of thirteen," at which Dr. Clark and Secretary Baer were present as invited guests, there were many congratulations on the successful outcome of the great convention of last July. The total expenses connected with the convention were reported as \$22,536.65, and although this exceeded the estimated expenses, and although for the first time in the history of the society the local committee assumed all the expenses, there was left on hand after all bills were paid a balance of nearly \$200. The chairman, Mr. S. B. Capen, was presented with two fine albums containing convention views. Dr. Clark gave to each member of the committee a C. E. badge set with jewels of the convention colors, and Secretary Baer gave each a copy of the convention report.

The first society in Laos was formed on Jan. 10, with fifteen members. By May there had been added 230 members in eight societies. The following is a literal translation of the story of the formation of one of these societies as given by one of the members:

Sixth month, seventh evening of waning moon, fourth Sabbath, Teacher Irwin, Teacher Chi Mah, Elder Nan Chi did establish the company of young people who endeavor to do the work which agrees with being a Christian, in Cheung San Church. There were thirty-three men who did bring down their hands (signed their names). They all did appoint Chek Saan to be the old head (president), and Long Nan Soo Wan to be instead of the old head (vice-president), and Noi Chawn Chi to be secretary, and Nang Phooi Keo to be treasurer. The president did appoint those who look out (look-out committee), namely, Quong Nan Soo Wan to be first (chairman); Ai Pun, one; Ai See, one; Nang Chi Ma, one. We did appoint those who should put their hearts into the meeting for prayer (the prayer meeting committee) as follows: Ai Moon to be first one; Ai Wun, one; Noi Punya, one; wife of Ai Wun, one. We did appoint those who are to give pleasant words (social committee) as follows: Noi Pintah to be first one; Nang Kasa, one; Nang Kooi Keo, one; Nang Noi, one; Nang Lenan, one.

All these members, in turn, did pray every one, and were dismissed. Noi Chawn Chi, being secretary, did write this.

#### SUNDAY SCHOOL NOTES.

Home departments are now organized in connection with at least 130 schools in Massachusetts and have an enrollment of upwards of 5,000.

Melrose, Mass., has shown an interest in Sunday school work by organizing a Primary Teachers' Union, and Miss M. E. Blake has been secured as leader.

In the same line of newspaper co-operation comes the announcement that the Ohio Sunday School Association has secured an agreement from the Ohio State Journal to publish a full report of the proceedings each day and to embody the whole into a supplement, to be issued at the close of the meetings.

There is a marked improvement noticed in the attendance and interest at the Boston Primary Union.—Contributions toward the expenses of maintaining the work of the Massachusetts Sunday School Association have been made during the first two months of their current year, October and November, far in excess of any previous year.

Additional evidence of increased attention to Sunday school matters by the secular press is found in Missouri, where the *St. Louis Republic* recently issued an eight-page supplement, with twenty-eight illustrations, of the annual State convention. In the editorial referring to it the claim is made that "such a publication has never before been undertaken by a Western newspaper and never in its absolute, complete form by any newspaper."

East Norfolk district held its first annual meeting at East Weymouth last week. Rev. F. S. Hunnewell made an address emphasizing the use of the Bible in the school as the text-book. Other topics were: The Home Department, How Can Teachers Improve Our School? How Support Our Work? and Normal Work. At the supper hour the guests were separated into companies and separate tables assigned for pastors, superintendents, teachers and home department members and visitors. This plan proved an agreeable feature.

Haverhill district of the Massachusetts Association, comprising the towns of Bradford, Groveland, Merrimac, West Newbury, Georgetown and the city of Haverhill, held its semi-annual meeting, Dec. 3, in the Memorial Church, Georgetown. The president, Judge M. P. Sargent, presided, and the towns were well represented. Rev. G. H. Clarke presented Normal Work and H. S. Conant spoke on How to Make a Good School. Rev. Messrs. G. L. Todd and G. H. Benedict reported the State convention and Miss Bertha F. Vella taught the lesson for the following Sunday. In the evening stereopticon views were given by J. N. Dummer.



## The Home ON CHRISTMAS EVE.

BY BERTHA GERNEAUX DAVIS.

If I might hold the Christ-child to my heart,  
And touch with reverent hands the clustered hair

About his forehead, white and innocent,  
All earth and sky for me would grow more fair.

But since his little face will not appear  
To mine that watches for it through the eve,  
I will hold fast some weary baby face  
That others call unlovely, nor will grieve;

For nestling warm and fast the little head,  
And hushing with my kisses all its cries,  
The while I bend to watch it I shall find  
Another Child make answer through its eyes.

## THE NEXT THING.

BY MARION HARLAND.

"That girl will get along all right. She always knows how to do the next thing," said an elderly woman of a practical young one.

Few people appreciate what a valuable gift is this knowledge. She who possesses it is seldom taken at a disadvantage, for if one project fails, another instantly presents itself. We laugh at Mr. Dick, and read with indulgent amusement Miss Betsy Trotwood's encomiums upon his sound common sense, but we get some idea what she means when we read the advice given to poor little David when he came into the cottage at Dover, footsore, ragged and dirty. "What shall I do with him?" cried Miss Betsy, at her wits' end in the emergency. And Mr. Dick promptly solved the problem by the terse utterance, "Give him a bath!" He might not be able to keep the head of King Charles the First out of his book, but he did understand how to do "the next thing."

This faculty is of inestimable value in sudden accidents, when no doctor is at hand and prompt action is necessary. Here is a case in point. An old-time Virginia lady, who was called hurriedly into her kitchen one morning by the tidings that one of the maids had cut her foot on a piece of broken glass and was bleeding to death, found the girl lying back in a dead faint, with one woman holding salts to her nostrils, while another was trying with a wisp of cobwebs to stanch the blood that came in great leaps from the severed artery and had already formed a pool upon the kitchen floor. The mistress lost not an instant. Snatching a bandanna from the head of the nearest Negress, she knotted it loosely about the ankle of the wounded girl, caught up a broom that stood in the corner and thrusting the stick through the loop of the handkerchief twisted it until the blood ceased to flow, and then held it until the nearest physician could be summoned.

Such occasions are happily rare, although the woman who does not lose her head in an extremity is always a treasure. The mother who, in the absence of a doctor, does not waste valuable time in weeping and in wringing her hands, but knows enough to do the next thing, to hold a broken limb in position, to put a convulsed child in a hot bath, to give an emetic if he is choking with croup, to exclude the air from a bad burn, to apply ice to the head of a delirious patient, mustard to the chest of one suddenly attacked with difficulty of breathing, and hot fomentations to the

abdomen of any one suffering from intestinal disturbances, often spares her patient serious illness and sometimes saves his life.

It is not only in extreme cases, however, that the knowledge of what is the next thing to do proves of service. To the woman who must economize it is an invaluable ally. I have known women who would disdain to take what they could get when they had failed to get what they wanted. "If I couldn't get pudding, I wouldn't take pie," said one of these, referring to a matter with which literal pie and pudding had nothing to do.

A wiser, if meeker, proverb tells us that half a loaf is better than no bread. The housekeeper who knows how to make that half loaf take the place of cake is an adept in doing the next thing. She is the woman who forces thought and skill to supplement her slender purse in providing for her household. It is she who has a nourishing soup on the days when her meat dish is small and simple, and a light dessert when the dinner that preceded it has been substantial. She would like to have each course perfect of its kind. She cannot afford to do this, so she does the next thing.

She would like a gown, but she cannot stand the expense of new materials, so she does the next thing and achieves a satisfactory costume out of two old ones. She has planned a certain line of work for a certain day. Through the fault of some one else she is disappointed, but the day is not lost. The next thing is waiting to be done, and in doing that she forgets to be annoyed at her frustrated scheme.

Not only in homely and practical directions is this knack of adaptation helpful. There is a more sacred fashion in which it may come into the life of us all. Mrs. Whitney's Hope Devine voiced something of this when she wondered what God was going to do with her next. We are all of us likely to reach that stage sooner or later. There comes a time when perhaps the whole plan of life is changed for us. A competence has been swept away, an apparently secure position has slipped away from us, or, perhaps, a deeper grief has left us with only the loose, broken threads of existence in our fingers—of existence only, we say, *life* is over. But even then there is a "next thing." Security may be gone, but it has made room for faith. The delight in living for ourselves is past, but the joy of service for others is always with us. That is God's "next thing" for us.

"I don't wish to have my lot made any easier until I have gained from its hard places all God wished me to find in it," said one of the noblest, most spiritual women I have ever been my happiness to know. And she went on simply: "Think what an awful thing it would be if I were to become suddenly prosperous and had to feel that now these rough times were past and I had wasted them and had not learned all God had meant them to teach me."

We have not all the open vision so fully developed. But it will come more and more as we grow into the habit of looking for and accepting life as the Father has planned it for us. We cannot grow into this in a day. Not until we have long and patiently followed his will and striven to make it ours by conforming to the Great Example and living a life of gentle sacrifice of self do we come into that blessed companionship with the Master, which has then become for us the next thing.

## THE DEPLORABLE INCREASE OF SLANG.

BY ELLA BRINKING TOWLE.

I was much interested in Mrs. Colton's "awful" article in a recent number of *The Congregationalist*, and want to unite my voice with hers in decrying this growing evil of improper speaking and writing. Our exaggerations are quite as marked as our inappropriate use of adjectives. If a person evinces pleasure, how common the phrase, "He is tickled to death"; if he shows enthusiasm, he has either "gone crazy" or "lost his head!" Not long ago I heard a cultivated German woman say that she was not only mystified but alarmed at the strange things she heard when she first took up her residence in this country. Never before having met with such expressions she was naturally inclined to take them literally, much to the amusement of her American husband.

Inexcusable as these faults are in the language of those who ought to know better, the deplorable increase of slang is, I think, many times worse. We do not hesitate to rebuke those in our employ to whom can be traced the origin of questionable expressions which fall from our children's lips; yet, if slang and exaggerated language are excusable at all, they ought to be in the ignorant and uneducated. But is this the source from which most of it comes?

"It was my impression before visiting the States," remarked a highly cultured Irish gentleman, a fellow-passenger across the Atlantic, "that it was only the illiterate among your people who indulge in slang. But a brief sojourn in New York city as the guest of families of high social and political standing has convinced me of my error. I confess I was shocked to find with what ease the popular slang phrases rolled from the lips of old and young alike—even from cultured and refined women, the gifted wives and daughters of men of national renown."

I assure you it was not pleasant to hear such criticisms, and it hurt my national pride all the more to have the inner consciousness that the criticism was merited and just. We hear slang everywhere—on the street, in the shops, on the playground, in the schoolroom and in the home—from kitchen to drawing-room. We hear it from public speakers and too often from the pulpit. The average newspaper fairly bristles with it, and even writers in our best magazines and religious papers do not always consider it beneath their dignity to indulge in its use; neither do our high school teachers and our college presidents and professors. Is it strange, then, that it should, unconsciously on our part, become a national characteristic?

Our language may not contain the music of some, yet the use of slang and questionable idioms can never add to its rhythm. Coarse ornament always detracts and never adds a charm. Should we not then offer an indignant protest against the unchecked entrance of slang into our children's vocabulary? We certainly shall be compelled to do so if we want them to learn to clothe their thoughts in the royal attire of clear, simple, carefully chosen English. Whether we will acknowledge it or not our inner selves are more truly represented by our speech than by anything else. It is noble thought simply expressed that gives dignity and elegance to speech.

## Mothers in Council.

### WHAT MY LITTLE CHILDREN DO.

The old adage respecting the employment of idle hands by the master of the forces of idleness too often finds its verification in homes where busy and troubled mothers are unable to meet the oft-repeated question of would-be busy children: "What can I do?" Occupation is the means of virtue for childhood. The child at the nursery period is a bundle of potential activities. Activity is necessary to his growth, mentally as well as physically. Instinct prompts him to run, to jump, to climb, to dig, to take the exercise essential to his physical well-being.

The mother must make this form of activity her agent, and not her foe, by directing the ceaseless movement towards desirable ends. She must also heed the constant reminders, furnished by the questions of the little one, that he is living in a period of incessant sense-activity. Every sensation gives him keen delight because he is beginning to interpret these into precepts, and so is acquiring a stock of ideas with which to gain new knowledge. He wishes to see and to examine everything within his reach; he wishes to hear and to know. "Let me see! Let me see!" is his constant exclamation. "Where is it?" "What is it?" "Why is it?" are his questions.

These questions give the mother her clew as to the course by which she is to guide her child's play to a happy issue. She is to make his play an employment, not only for his physical energy, but a satisfaction to his growing desire to know. He will answer many questions for himself when he is led to observe carefully what is about him. He knows objects when he is able to abstract their different inherent qualities and to name them. He must therefore know color, form, number, substance, position, weight, etc., in order to become an independent investigator of the world. The acquisition of this knowledge comes in the form of plays, which the busiest mother may direct.

The desire to make collections is a natural one, growing, no doubt, out of the property sense. This may be employed in the guidance of the child's early attempts to classify and arrange objects with reference to their attributes.

I once observed a child who was busied for an hour or more in making collections and arrangements of what was found on the lawn. The mother and her friends were sewing under the maple trees, and the little girl was asked to find different things for the shelves of a museum. The posts of the fence indicated the different rooms of the museum and the boards running along the rails made the shelves. Round stones were brought for one shelf. Flat stones for another. White stones were ranged in order on another shelf. Then white flowers were found for the plant-room. Long green leaves were put in another place and round leaves were placed by themselves. As it was in the autumn, red and yellow leaves were also brought and classified according to color.

The work of the older people was not greatly interrupted by the visits of the child, who wished to know occasionally if the thing she had brought was "right," and the desire for movement and for mental activity was met and guided to an educational end. Of course the interest in the search for objects was heightened by the promise of a visit to the museum when all was in order. The grand climax to the play was reached when little strips of paper were procured for tickets, and all the "big people" walked over to see the collections. The little exhibitor was very proud to point out the round and the flat stones, the green and the red and yellow leaves.

A variation of the same game may be tried indoors on rainy days when the children are

sent to find all the red in the room, the yellow and the blue, or to make collections of objects of different colors. In order to give a standard for the classification of color, the mother should always keep in sight the six colored balls which form the first kindergarten gift. These balls give the normal red, blue, yellow, green, orange and violet, to which the child may refer all variations of the standard.

The form study is best begun by the use of Froebel's second gift—the sphere, cube and cylinder. A group of children at the seashore this summer had been studying these type forms and were asked in their rambles on shore and over the downs to look for similar forms. The sphere was first taken, and a surprising number of pebbles, plums, cherries and marbles was brought for "the round party." As each contribution was made the form was emphasized and the interest increased by the use of some simple rhyme, as,

O, pretty stone,  
You're round, I see.  
Says rolling sphere,  
"Come stay with me."

Or,

Here is the marble  
That Arthur found.  
It must stay by the sphere,  
For it is round.

Caramels, lumps of sugar, boxes, etc., were brought as companions to the cube, and when the cylinder was introduced the bright eyes soon discovered close at hand many articles of use, such as buckets, baskets, clothespins, telegraph poles, etc. "Everything seems to be like a cylinder," said one child, who had noticed the trunks of trees, stalks of plants, posts and poles which were in sight. The outdoor play or walk gains a new interest when eyes are eager to discover certain forms and colors, and the account is kept of *how many* by mother or nurse.

An interesting indoor game, where there is a number of children, is to make lists of objects seen from the window which are like the cube, sphere or cylinder, or of the number of red, green or blue things there are in sight. The second gift, beads, tiny wooden spheres, cubes and cylinders, will furnish occupation for little fingers for many half hours, in arranging and stringing according to color or form, as two red, two yellow or two spheres, two cubes and so on. LUCY WHELOCK.

### ADDITIONS TO OUR CHILDREN'S BOOK LIST.

I was much interested in the excellent article on good books for young people in your holiday book number, and if it is not too late I should like to suggest the following additions in the line of attractive and instructive books of science written in a popular vein suitable for children:

What the Little Ones Saw, Chatty Cheerful.  
Madam How and Lady Why, Charles Kingsley.  
Life and Her Children, Arabella Buckley.  
Tenants of an Old Farm, H. C. McCook.  
Birds Through an Opera Glass, Miss Merriam.  
For Girls (Physiology), Mrs. Shepherd.

Apropos to books for children, let me say that it is not necessary in reading aloud to young people to give them the *whole* of a poem, a history or a story. It will be found a good plan to make judicious selections suitable to their age and tastes. J. E. T.

### MORE POETRY FOR CHILDREN.

The list of books for children which appeared in a recent issue, though capital in many respects, seemed to me greatly lacking in suggestions along the line of attractive poetry for young people. My experience is that children, as a rule, are very fond of rhymes and an early acquaintance and familiarity with the poets tends to develop in them an appreciative taste for good poetry. Will you permit me, therefore, to add the follow-

ing books of verse to the list in *The Congregationalist* of Dec. 5:

Classics of Babyland, Clara D. Bates.  
Froebel's Rhymes.  
Childhood Songs, Lucy Larcom.  
Children's Treasury of English Song, F. T. Palgrave.  
Hiawatha, Longfellow.  
Scott's Poems.  
Lays of Ancient Rome, Macaulay.  
Old Ballads, Edited by Miss Bates.  
Snowbound, Whittier.

B.

### Y. P. S. O. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 29-Jan. 4. How Next Year May Be Made Better Than This Has Been. Phil. 3: 7-14.

What makes one portion of time differ from or better than another? What is it that gives value to a day or a year? Is it not the man in the midst of his days? Not the surroundings and the circumstances which may happen to be about him. Whether fifty years of Europe are better than a cycle of Cathay depends altogether upon the person who is living in one place or the other. A single day in the life of St. Paul, though it be passed even in a dungeon, was far richer and more enjoyable than a decade in the life of that monster of iniquity, the Emperor Nero.

All this carries us along to the point that the only way to make another year better is to make ourselves better. Just in proportion as we become more devoted to duty, more open to the truth, braver in asserting it, truer and more constant in our affections, purer and more unselfish in daily living shall we be conferring upon the passing days a value and a glory which will make them worth living in the experience and worth remembering hereafter. And the time to begin is now! A year slips away from us before we are aware of its flight. How short a while ago it seems that we were making new resolutions for the year 1895! The difference between most of us and Jesus Christ is that he never postponed until next year or next week the thing he ought to do. We are continually deluding ourselves with the notion that pretty soon we will begin to carry out our high impulses; that day after tomorrow, perhaps, we will attack that bad habit, but 1896 will be a good year to us only as we strive to make January first and January second, and all the successive three hundred and sixty-three days, just as good as we can, by beautifying our own characters and by brightening the lot of those about us.

Much of that which will happen to us next year is absolutely beyond our control. God only decides as to whether this or that experience of joy or pain will befall us, but we may believe that his purpose for us includes a constant bettering of our surroundings and our opportunities, and a happy outcome of all our disappointments and distresses. But at any rate, so far as we personally are concerned, a better year is certainly in store for us as the result of our own labor, if we begin today to make ourselves better. Let these words of Phillips Brooks, in his beautiful sermon *New Experiences*, be our strength and support as we go forward:

It is good for a man to come into a future which he does not know. Do not draw back from any way because you have never passed there before. The truth, the task, the joy, the suffering on whose border you are standing, O, my friend, today go into it without a fear; only go into it with God. He who most humbly owns what God has given him and taught him already is surest of the best and deepest blessings and teachings which God has yet to give.

Parallel verses: Num. 13: 20; Deut. 31: 6; 1 Chron. 22: 13; John 8: 11; Acts 28: 15; Heb. 6: 1.

If men transacted their own business as they do the Lord's they would be bankrupt within six months.—H. L. Hastings.



## Mr. Martin in His Corner

By a Youthful Cornerer

I suppose ever so many Cornerers will send a stamp to Mr. Martin for their certificate of membership with this picture of him sitting in his library. When my certificate came he sent with it the nicest letter, in which he said:

You do not say how old you are but you cannot be younger than some of our little members. I have just sent one to a girl in Berkshire County who is five years old. . . . As you live in Boston, perhaps in some tenement house, and seldom get into the country or have any fresh air, I wish you could come to my town and see me and the library. I would show you some pretty things in the children's cabinet. Perhaps you paid a penny toward it yourself, but even if you did not you are just as welcome. You could play with Sarah Noah and I think you would like to know her. The directions for finding the place are on the certificate.

When I read this invitation I felt as if I would rather have a visit to his home than a Christmas present, so one afternoon I

went to his house, which is on "the left hand side of the street, No. 26," just as the certificate reads. Mrs. Martin is as nice as her husband and Sarah Noah I liked first rate. It must be a very happy family, but I'm sure they're not rich, for there was no servant about the house. They urged me to stay to tea and I went upstairs to take off my things. When I came down there was Mr. Martin on the sitting-room floor playing with the loveliest baby you ever saw. Kitty Clover walked round and round in great disdain, as if he didn't like the attention shown the baby. He is really a wonderful cat, and O, so big!

Of course the principal attraction for me was the "Corner" room, and this picture gives you a good idea of how it looks. You will notice something curious, though, about the mantel. What seems to be a lot

from 'the horned toad boy' in California," or, "the children in the basket sent this."

And then the scrap-books and journals! I never saw so many and they were beautifully kept. I don't wonder that Mr. Martin seems to know everything, for if he can't answer a question out of his head he turns to the right scrap-book at once. Nearly all the volumes that you see at the extreme left in the picture are of this kind. One great big one is filled with war specimens. I saw a check for \$500, which had been paid as the price of a slave, and several envelopes directed to His Excellency Jefferson Davis, President of the Confederate States of America. I think I shall enjoy my history lessons about the Civil War ever so much more after this. The books which fill the revolving case in the center of the room are filled with our let-



took an electric car and started for the place. I had such a splendid time that I want to tell the other Cornerers all about it and the editor of the Home gives me permission. But I expect Mr. Martin will be "surprised most to pieces," as Bishop Brooks said in one of his letters to Gertie, when he sees this letter in print. The minute I got off the cars I knew him in the same way that an English lady told a new servant how to recognize her husband at the station. "He will be helping somebody," she said. I think my mamma read that in *The Congregationalist*. He looked so benevolent I went right up to him and said, "Are you Mr. Martin?"

You ought to have seen the way he smiled! When I explained that I was the little tenement house girl from Boston he was so kind and polite that I felt as if I had known him all my life. The first thing he took me about the town and showed me the houses in which many distinguished persons had lived and told me ever so many interesting things about them. Then we

of books in the center is only a mirror which reflects the books on the opposite side of the room. The pitchers on either side were made by a poor English sailor who was also a potter. Once when he had a broken leg he made these pitchers, which are decorated with the British and American flags and a Bible underneath. On the shelf below are little souvenirs from children and photographs of them. In the left-hand corner of the room is the cabinet which we bought him when he moved into this new house. On top are two small images dressed in Eskimo costume, imitations of the dress that Pomik wore at the World's Fair. [See Corner for Nov. 28.—Ed.] Also, a long sealskin whip which is used to drive the dog teams, a pair of snowshoes and a stuffed seal from the Arctic regions. On the shelves below are curiosities and specimens sent by Cornerers from all over the world—sea urchins and Chinese shoes and Colorado fossils and O, I can't begin to tell you half! He showed them to me one after another, saying, "This is

ters, all arranged alphabetically. The first one came nine years ago from a boy who is now in college, and he wrote Mr. Martin only the other day that his training as a Cornerer had been a great help to him in his college work. I had no idea, till I looked at these books, how many letters Mr. Martin writes. Why, only think, he sends to us Cornerers alone over a thousand a year! Of course, he uses a typewriter, which shows in the picture at the right, but even then it must take lots of time and patience. When I think how long I am writing this letter I don't see how he ever does it.

But the best thing of all is the new scrap-books which Mr. Martin is having made for us. What they call the "proof" of the cover came that very day, so I had a chance to see what it is like. You cannot imagine how odd and pretty they are going to be, and Sarah Noah and I were delighted with them. I shall ask my papa to get me one for Christmas, and I hope every single Cornerer will buy one. There is a whole

page full of Corner pictures printed in the book, besides this library picture. Below it is a place where Mr. Martin will enter your name as a Corner member, if you tell him what it is when you order the scrap book. Mr. Martin said he wished he could give them away, and he looked so sorry when he said it that I know he was in earnest. But the idea—it would cost hundreds of dollars! It is just like him, though. I never saw a man who was so fond of children. All he seems to think of is making us happy. Let us each send him our photograph, for his Corner album, at Christmas! I hardly knew, until I made this visit, which one I liked best—Bishop Brooks, or Eugene Field, or Mr. Martin, but I'm perfectly sure now! And if ever I go to college, like Mr. Martin's oldest girl, I shall get my class to take him for its honorary member.

#### CHRISTMASTIDE IN GERMAN HOMES.

Nowhere is Christmas more happily or heartily observed than in Germany, and it was a great pleasure to me last year to share in the festivities of the holiday season in a German home. In the family where we spent Christmas Eve were three little girls, Lizzie, Lena and Ilse, nine, five and two years old, all in pretty pink dresses, so we called them the three rosebuds.

The tree was very beautiful, completely filling one corner of the room, and sparkling and glistening with silver chains and cobwebs. The branches, covered with snow, were not hung with the presents but with ornaments of tinsel, golden and silver fruit, for beauty, because it is not destroyed as by us after one night, but allowed to stand through the twelve Christmas days. Every house, no matter how poor, has its tree. Under the tree was the manger with the little wax Christ child, Mary and Joseph kneeling on either side, and under the thatched roof stood the ox and ass. On the steps outside were the three kings with their camels loaded with gifts and the shepherds with their sheep. Above the manger was the star, while beautiful angels floated in the branches of the tree.

Around the room stood the tables to hold the gifts of each member of the family. Those of our three little girls were crowded with games and toys, their large dolls had new pink dresses like their own, and many smaller ones were added to their already numerous family. Their doll house was newly fitted up with parlor, dining-room, chamber and kitchen furnishings, while the grocery store was filled with jars containing all kinds of sweetmeats. There was also a candy house with brown chocolate walls, a roof of red lozenges, upon which were doves and a stork standing on one leg; little people were in the yard and an old lady stood in the doorway. The children were delighted with this house because it was so pretty, but they like it better when they can tear it down and devour its walls and even its people.

In many other houses the trees were similar, but the stalls and mangers differed, sometimes being made of paper. In one house in the corner opposite the tree was a green booth, from which floated angels over the stall, composed of such delicate material that by means of candles placed behind them the effect was that of a transparency shedding a brilliant red light over the manger. In the girls' boarding school each

branch was decorated with a red and white rose. Though the general appearance of this tree was not as striking perhaps it gave more joy than all the others, because loaded with gifts for some twenty-five poor families whom the girls had gathered together.

The German children all learn to knit, crochet, sew and embroider in their day schools, and our little rosebuds made some pretty fancywork for their mother and aunts. But one girl a little older, about fourteen, made a unique gift out of wax. She had a box, like a lawn filled with grass, in which was a fountain surrounded with several figures—an Italian girl with a tambourine, Diana seated upon her stag, and Mary standing by the manger, in which lay the Christ child watched by a little cherub. All these wax figures were exceedingly graceful and pretty.

One evening we had a party attended by people from many nations. Each must repeat some Christmas hymn in his own language and relate some custom of his home. They were representatives from all parts of Germany, Russia, France, Switzerland, Hungary and America. In Switzerland, as with us, the children can hang their stockings in the chimney-corner, or place their shoes near by, but instead of Saint Nicholas the Christ-child is supposed to come to fill them. As in England, the rooms are decorated with holly and mistletoe. In some parts of Germany the children write out all their wishes, place the paper in the window, and it is said that in the night the Christ-child comes and fills the box which is near the window. In Russia the Christmas and New Year come twelve days after ours.

The German Christmas is a family festival. On Christmas Eve or Christmas Day each family gathers around its own tree, but during the week they enjoy having callers to admire their trees and presents. And they have coffee parties, where only ladies meet from four till seven, to chat and make fancywork, or they invite a few friends to supper. The churches are more crowded during the first and second feast days than any Sunday in the year. There is usually snow upon the ground and the little boys and girls are very happy sliding, but their sleds look odd to American eyes, some being small chairs on runners, others only rough pieces of board but they enjoy them just as much.

In the home where I was staying in Göttingen are two bright little boys, Wilhelm and Paul, ten and nine years of age. Wilhelm has made a large collection of postage stamps. Paul likes to read fairy stories better, but he has made collections too, not of stamps but of minerals carefully labeled, as well as insects. All the German children study Bible lessons in their day school and our little boys can tell all the Bible stories, and one reads every day in the New Testament which he had for his birthday present. But they are continually playing war—very naturally, perhaps, since soldiers are always to be seen on the streets—and for Christmas these lads had a fine outfit of soldiers, swords, guns, etc., including many little French warriors for their German army to conquer. But for my part I am glad American children are not imbued with such love of things military, and hope that our armies will not be soldiers fighting each other but noble boys and girls under the banner of Christ fighting for the right.

A. B. C.

#### Closet and Altar

*Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.*

The nativity, that is the fact. The incarnation, that is the doctrine and the mystery. The birth of a little babe in the stable of the humble inn, that is the event. The Word became flesh—that little babe laid in the manger; he is the King of kings—there is the mystery. Through the fact, through the mystery, through all the life and teaching of our Lord, there is one lesson which, if we could grasp it, would be a lifelong source of strength, of purity and of peace. It is the grandeur of that human nature which God has given us; the sacredness, the majesty, the lofty privileges, the immeasurable possibilities of man.—*Canon Farrar.*

The shepherds sing; and shall I silent be?

My God, no hymns for thee?

My soul's a shepherd, too; a flock it feeds

Of thoughts and words and deeds.

The pasture is thy Word, the streams thy grace

Enriching all the place.

Shepherds and flock shall sing and all my powers

Outsing the daylight hours.

—*George Herbert.*

The deeper Christians we become, the more profound and rich in its associations and suggestions becomes Christmas Day. The more Christ is to us, the more this day, which gathers his whole life up and holds it in the light, must mean. Each year, if that figure in history becomes more central, the first appearance of it on the outskirts of history must grow more interesting. Each year, if our salvation by the Saviour grows more complete, the day when unto us in the city of David was born a Saviour must break upon our lives with more mysterious and gracious power.—*Phillips Brooks.*

Hark! the praising angels say,  
Christ was born on Christmas Day  
In blest Judea far away.

Hush! our pleading spirits say,  
Christ be born in us, we pray,  
And give our souls their Christmas Day.  
—*From the German.*

Almighty God, our Heavenly Father, we worship thee in the Babe of Bethlehem. Our hearts are full today with the thought that thou art manifest in the flesh; that unto us a child is born, unto us a Son is given; that the ladder has been reached down from heaven to the low bed of the manger, that by it the poorest and meanest may climb back to thee. We pray that the Babe may be born in the heart of each in this family. Grant that we may be made thy children by adoption and grace. May the life of Jesus Christ be begotten in our hearts. We long to bear the family likeness. We would be sons and heirs, heirs of God and joint heirs with Christ. May the purity and beauty of the Holy Child Jesus be poured like a sweet fragrance through our hearts and home. May the motto of our life henceforth be, Glory to God in the Highest; for then we know there will be peace in our heart and good-will will flow out from us to men. Amen.



## Raphael's Painting—The Madonna San Sisto

By Rev. Fred Henry Allen



fact it derives two important features: first, its name and, second, a portrait of the patron saint of this monastery in the beautiful group composing the picture, also a portrait of St. Barbara, the patroness of the city of Piacenza.

This marvelous creation, by the gentle painter of Urbino, is supposed to be the last Madonna painted by him and the last work which was entirely by his hand. It won for him the surname of "Raphael the Divine." As if foreseeing that it would be his last expression of divine motherhood and the Christ-child, it would seem that the painter made it an apotheosis.

The canvas is one hundred eighteen and one-half inches in height, with a width of eighty-nine and one-half inches. The Virgin is seen between two green curtains, which are drawn back on either side of the picture. She is in the attitude of one approaching the spectator, a mass of clouds being the support of the feet, the wind-blown garments indicative of motion, as though the figure was responding to a call for help.

The child Jesus is held in a strong but gentle grasp, and looks out of the picture with an expression of interest quite unusual in the faces of former examples of Raphael's work.

There is upon the face of the Madonna an expression of questioning surprise, as though she came responsive to a call which was not fully understood. Even in motion the figure has an indescribable sense of repose, while a glory, composed entirely of the heads of cherubs, surrounds her on either side.

Pope Sixtus, in a white tunic and gold colored pallium, turned back with purple, kneels in supplication on the left of the picture and seems to be pointing to his flock, which is invisible to the observer and is suggested only by the angels or cherubs which lean upon the balustrade in the immediate foreground, one of them looking upwards, and the other outward toward the spectator.

On the right of the picture, opposite to St. Sixtus, is the kneeling form of Santa Barbara, who, with a pleasant face and an agreeable expression of satisfaction, turns

THE great to the spectator as though introducing with a smile the coming Lord.

The figures of the two saints, kneeling on either side of the central group, seem to be the connecting link between the entirely divine and the entirely human, while the two cherubs are suggestive of the lower and purely human nature to which the Christ-child comes to minister.

The feet of the Virgin scarcely touch the clouds upon which she walks. She is approaching the observer from the mystery of the heavens, which but a moment before have opened and from which she has received the Christ-child, while the profound glory from which the sweet and gracious form

heavenly beauties and the presence of "ministering spirits sent forth" to execute the will of God.

It is without doubt the painter's acknowledgment of the limitation of his art. There came a time when to differentiate between the human and the divine, between terrestrial beauties and celestial glories, became impossible to the painter. The supernatural is not possible to marble or to canvas except by suggestion, and Raphael, in his background of sweet faces, has carried the observer so far as possible into the mysteries of that land "from whose bourn no traveler returns."

The features of the Virgin, whose majesty seems almost that of a triumphant warrior, wear an expression of sweetness, innocence and modesty which softens the strong and noble elements into an indefinable charm of grace and tenderness.

Tenderness is the repose of strength and passion. To give this attribute its full force the figure of the Virgin is so constructed as to impress the observer as having heroic proportions. Its movement exhales a sense of power, both physical and moral, while the expression of the face is the embodiment of tenderness and love. These divine-human emotions are blended in the expression of the face more perfectly than in any other work of art which exists in the world.

The body is strong, ample and well-knit. The head is small, the face oval, the hair parted in the middle and carried gracefully behind the ears. The lustrous black eyes are full of life and seem capable of flashing with human passion, of yearning with divine pity, while the brows are elevated as though questioning the call of the kneeling forms before her. Or, is she listening to the silent repetition of those things which she has been

treasuring in her heart?

Before this picture was painted, and many times since, there have appeared heads of beauty and power, noble, saintly and inspired, but on no canvas is there one so divine, one which so fully realizes that type of woman who should be "most blessed" of her race. Her beauty is unsurpassed. Strength, dignity, grace and modesty seem to cling to her as a garment and pulsate through every vein of the commanding figure. A seemingly unstudied ease of motion, a spontaneous flow of line, as though the whole work was executed in an hour, gives the picture the air of an inspiration, beyond which the human mind has not been able to aspire.

The divine child, though retaining the simple grace of Raphael's former impersonations of the infant Saviour, is endowed with a higher and more mature expression,



emerges is seen to be filled with the heads of cherubim, the sweet companionship of heaven, as they gaze for a moment upon that world to which the divine Son of Mary is making his advent.

The spirit faces looking out from the sun-filled clouds half hide their celestial forms in wreathing mysteries, but with such suggestiveness of the infinite glory which lies beyond that the observer feels that any moment the whole background may be changed into amber, the amber into gold, and these ministering spirits of divine love may be flooded with the out-streaming radiance which lies behind them.

To the devoted monk the high altar seemed the door of entrance into heaven. By the blood of the Host, which remained ever in the sacred pyx, the faithful entered these heavenly glories to which the Christ-child led the way. The background of this picture presents the double aspect of

as though he already was manifesting his claim to be the Son of God. Heretofore, the child has been merely a human infant of exquisite beauty, with gentle and tender ways, distinguished from other children by the glowing halo surrounding the head. Now the eye has become earnest. In the penetrating glance we feel a conscious power which hints of the day when this child shall become the judge of all the earth.

The absence of any external attribute to indicate his divinity is compensated by his celestial beauty, his uncommon strength, his inspired expression and the almost awe-inspiring light which illumines the brow and shines from the soft yet piercing eye. The expression attracts with a sort of caressing tenderness, and, according to our mood, inspires us with the sense of the tenderness of a nature which, though divine, could stoop to revive the drooping hearts of sinning men, or it exhales a sense of power and of justice incomparable by any other representation of a child's face which the world has.

It is difficult to turn from this mother and child to the saints who are kneeling below. At first it jars our sense of the relation of things to turn from these semi divine manifestations to those which are purely human, and to see sacerdotal robes and triple crowns, emblematic of human authority, in such close relation to the divine humility and tenderness of this majestic child.

If we analyze the relation it becomes less painful and ultimately natural. We must recall the fact that St. Sixtus was the patron of an order for which this picture was painted, and that St. Barbara was the patroness of the town which contained it. St. Sixtus was looked upon as standing between the Son of God and his own immediate followers, therefore, as a mediator, he joins with the sainted woman in fulfilling the good office of intercessor and protector. These figures are both noble and lifelike, filled with a majesty all their own as they occupy this exalted place.

Leaning upon the balustrade, one looking up and the other looking outward, two cherubs or children's forms add the human element to the picture or, rather, these faces suggest that the human heart in childhood is most susceptible to teaching, demands care and protection, and awaits the kind offices of its protectors; that every one who would enter the kingdom of God must become as a little child.

One now sees more distinctly the meaning of the raised eyebrows of the Madonna, the questioning look on the face as though she had just caught sight of the kneeling people before her, as though she had heard the first cry of waiting souls, and looking beyond the kneeling saints at her feet she is asking of the people in the name of her divine Son, "What wilt thou have me to do?"

It is not easy to have right views of God and a clear vision of Christ. Even on the intellectual plane, it does not become easier as time goes by to say that we believe in the Son of God. On the contrary, there are abundant signs that the cyclical movement which church history so often suggests is bringing us back again, not only to the primitive life of the church, but also to the primitive questions of the church, and we may very likely end with a last heresy similar to the first as regards the person of the Lord himself.—*Prof. J. Rendel Harris.*

## The Conversation Corner.



*My Dear Cornerers:* You recognize these pictures as the ones printed in the Corner of Oct. 31, with the offer of a prize to the Cornerer writing "the best and most correct letter" about them. You will remember, too, that, in order to have some name for the pictures, I called them the "Two Little Pilgrims," after the characters in Mrs. Burnett's story (which I was then reading), *Robin and Meg*, but not meaning, of course, to assert that those were the real names.

Although I have not had time to visit the town from which the photograph came and see for myself, I have had a nice letter from the boy on the right hand and also one from his sister. But I shall not tell you what they said! Now see what the other children say in the following letters:

AUBURNDALE, MASS.  
*Dear Mr. Martin:* I think the little girl is six years old. I think the little boy is six too. His name is George, and Grace is the little girl's name. I think they are cousins. Good-by. You do not know who I am. I am six and three-quarters years old and I am  
HELEN M.

FORREST GROVE, ORE.  
*Dear Mr. Martin:* In the pleasant village of Bridgford live a boy and a girl. The boy's name is Nat and the girl's name is Nellie. They are brother and sister and look very much alike. Nellie is eight and Nat is nine years old. They are nice children and have fine times playing with their little neighbors. Their nurse took them to the park one day. They watched the swans and animals and played with other children on the grass. When they came back the nurse said they had been good children and could go again some day.  
HORACE T.

HADLEY, MASS.  
*Dear Mr. Martin:* I was sorry I did not write about the three children in the basket. But I am going to write what I think about these two little children. I think they live near New York city, perhaps in Englewood, New Jersey. I call their names Richard and Willie. Richard must be six years old and Willie eight and one-half. They must be brothers but do not resemble each other. They must have a good mother, for they look so well cared for. I am eleven years old.  
RACHEL W.

MEPINA, O.  
*Dear Mr. Martin:* I think the children in the picture are twins. Their age is seven years and their names are Louise and Louis. Here is my story. "O what shall we do?" said Louise to her brother. "We can't go out in the back yard and make mud pies, for mother has cleaned us up." "I'll show you what to do if you will come with me," called out Uncle Henry. "All right," cried the children, and ran off to ask mamma, for Uncle Henry was a favorite with the children. Uncle Henry took them to the photographer's and had their pictures taken. The children kept it a secret until Uncle Henry had got the pictures from the photographer's.  
HELEN N.

SUMMIT, N. J.  
*Dear Mr. Martin:* As we were much interested in the little "basket children," so now we are very much pleased with the picture of the children in the Corner of Oct. 31. I am writing for my little girl of ten who wishes me to say that we judge the picture to represent two little brothers, the one with curls between three and four, while the older must be between six and seven. Although it is more than likely that they have been given some family names, in which case we never could guess them right, still they are such bright, handsome-looking boys that we name them Percy and Kenneth. We are always much interested in your Conversation Corner and shall watch carefully now to see how nearly we have come right. Your little friend,  
ELSA D.

NEW BRITAIN, CT.  
Rose lived in the country. Her cousin Walter, whose birthday came in the same month, lived in

New York city. When Rose was about five years old she went with her mother to spend a week with her cousin Walter. While she was there they went to the photographer's to have their pictures taken. Rose had never seen so much going on as there was in New York, and was very sorry to go home when the week was ended.  
MARY F.

LAWRENCE, MASS.  
*Dear Mr. Martin:* I think the "Two Little Pilgrims" are brother and sister and their names are Willie and Rose. Willie is eight and Rose seven years old. One night, when their father came home from work and found their mother sick in bed, the doctor said the climate in the East was not good for her. So they had to move to southern California, and that is the reason why Willie and Rose are called "Two Little Pilgrims."  
GERTRUDE H.

SCOTLAND, CT.  
*Dear Mr. Martin:* Away in the New England hills lived two little cousins named Edith and Harry. Edith aged seven and Harry six. One day Edith was to have a party, but it snowed so hard that no one but Harry, who lived across the street, came. It was Feb. 22, and the party was in honor of George Washington. As they watched the snow-flakes falling down they exclaimed, "O, the snow will make the frosting for the Washington pie." I am ten.  
EDNA B.

CLIFTONDALE, MASS.  
*Dear Mr. Martin:* The one with curls is named Russell, and the other is Clinton. Clinton is three years old, and Russell is four. They are friends, and their mothers thought they looked very much alike and had their pictures taken together. My brother Clement thinks their names are Richard and Carroll. I am nine years old. I should like to be a Cornerer.  
GLADYS S.

SAXONVILLE, MASS.  
*Dear Mr. Martin:* I think these children are twins about four years old. I think their names are Ellen and Edwin. And I think they are having their pictures taken. After that they are going home, and they may tell their grandma and grandpa that they have had a nice time.  
JENNIE B.

RAYNHAM, MASS.  
*Dear Mr. Martin:* I think the "Little Pilgrims" are brother and sister. The girl is five years old and the boy is seven. Their names are Arthur and Annie. They have gone to their grandmother's to spend Saturday and Sunday. Saturday they had their pictures taken. Their grandmother wished to surprise their parents. I am nine years old.  
KATE K.

VERMILION, O.  
*Dear Mr. Martin:* I think that boy and girl are brother and sister. I think they are twins. I think their names are Robert and Mary. I am a little boy eight years old. I have a cat named Tady and our neighbor has one named Tiddle-dewkins. And I have one brother and one sister.  
KARL K.

HAMILTON, MASS.  
*Dear Mr. Martin:* I am not a Cornerer, but I should like to crowd in far enough to guess that the little boy and girl are your grandchildren—cousins—that the little girl is five years old and her name is (hi!) Betty Martin; that the boy is six years old and his name is St. Martin's Summer [see *Corner Scrap-Book*—M. M.]; that the grave look came into their little faces after their grandfather had slipped into the kitchen to see if the candy was done and found that it was! To make them laugh, you may tell them that I am growing an oak grove in a glass jar that you sent me from [a foreign country] a few weeks ago—or was it centuries?—containing the preserved native apple. When my grove has ripened its acorns, I will send them each an acorn to plant. Yours very truly.

The above letter is anonymous, and it is against all newspaper rules to publish it, but I give my "guess" that it is from an author, whose writings have charmed and helped a whole generation—"Gail Hamilton," for I remember the jar of "centuries ago"! The pictures of my granddaughter and grandson are before me, but I will not say whether they resemble the "Two Little Pilgrims." I have read the letter to the boy and he put on a very sum-



mery smile—in the midst of a snowstorm—but made no other reply. He will be ready to plant the acorn when the acorn is ready to plant!

I have as many more letters left for next week, and, with a *Merry Christmas* to every Cornerer, am  
Yours cordially,

*Mr. Martin*

CORNER SORAP-BOOK.

An Elephant Ride. Sir Edwin Arnold, in *India Revisited*, describes his experience as a guest of the Gaik-war (or ruler) of Baroda in Western India:

It is somewhat odd to hear *Hatti taiyar hai*, "the elephant is ready," announced as naturally as though it were a cab or carriage which stands waiting at the door. Yet the least experienced might safely climb to the mountainous back of Bhairava, one of the Gaik-war's quietest and biggest tuskers. Caparisoned in scarlet and yellow, with a forehead cloth of *kincob* [a gorgeous silk], which the *mahout* [driver] pushes aside when he desires to prod the mighty beast on the occiput with the pointed hook, Bhairava seemed grand and ponderous enough to be wholly above serving as a sort of colossal omnibus. At the word "*baitho*," however, he meekly folded his hind legs and stretched his front legs forward, lowering his body to the earth, whereupon a ladder of ten steps, set against his side, enabled us to climb to the silver howdah, where a party of four can be comfortably accommodated. Then Bhairava heaved majestically aloft—a movement which demands precaution on the part of the passengers—and rolled forward on a trip of circumambulation round the city and its suburbs. Behind ran a *hattivalah*, uttering gruffly many a "Sum!" and "Chutt!" to keep the monster going, and sometimes emphasizing these ejaculations with a tremendous blow with a staff four inches thick, which would have broken the leg of a horse, but seemed to be regarded by Bhairava as the merest and most playful hint to "move on."

More About Elephants. One point that might be studied as to the animal we had on exhibition last week concerns his alleged sagacity and kindness to man. Sir Samuel Baker, the distinguished Eastern traveler, seems to think these traits have been overrated. He says, in *Wild Beasts and Their Ways*:

No elephant that I ever saw would spontaneously interfere to save his master from drowning or from attack. An enemy might assassinate you at the feet of your favorite elephant, but he would never attempt to interfere in your defense; he would probably run away, or, if not, remain impassive, unless specially ordered or guided by his mahout. This is incontestable.

Do Elephants Help One Another? Instances are given of their humanity—if that word can be used of animals—to one another in time of trouble. The following is taken from Porter's *Wild Beasts*:

The Bushmen asserted that elephants would carry water in their trunks to a wounded companion at a long distance. Green did not believe it, until, while hunting in the lake regions, he was compelled from want of ammunition to leave an elephant that was crippled some thirty miles from the wagons. He dispatched Bushmen after him and the fourth evening after they came up with him. They found him still alive and standing but unable to walk. They slept near him, thinking he might die during the night, but at an early hour after dark they heard another elephant at a distance, apparently calling, and he was answered by the wounded one. The calls and answers continued until the stranger came up, and they saw him giving the hurt one water, after which he assisted in taking his maimed companion away.

Catching Elephants. There is an account of the way in which tame elephants aid in catching their wild companions in the *Youth's Companion* of Dec. 5.

St. Martin's Summer. This in some parts of Europe and in the eastern Provinces of Canada corresponds to what in New England is known as Indian summer, i. e., mild weather in November. It is so called from the coincidence of the season with the festival of St. Martin on Nov. 11. Has this anything to do with Martin Luther? Did not Whittier write something about St. Martin's Summer?

St. Martin was the son of a Roman military tribune; was born in Hungary about 316; distinguished himself as a soldier; and was elected Bishop of Tours in 364. The principal legend connected with his life is that while a soldier he divided his cloak with a poor beggar whom he found perishing with cold in the streets of Amiens. The festival occurs at the season cattle are killed for winter food and when fat geese are in their prime, and is held as a feast day over most parts of Christendom.—*Information.*

A Buffalo Boy's Dinner. Being asked what he would choose for a holiday dinner he prepared this bill of fare:

Furst Corse.  
Mince pie.  
Second Corse.  
Pumpkin pie and turkey.  
Third Corse.  
Lemon pie, turkey, and cranberries.  
Fourth Corse.  
Custard pie, apple pie, chocolate cake, and plum pudding.  
Dessert.  
Pie.  
L. H. M.

FOREIGN WORK IN DETROIT.

The annual meeting of the Detroit Union, the denominational City Missionary Society, shows the work of the past year as full of encouragement. The members of the society are chosen annually by the churches, and include also the pastors of all the churches and the superintendents of the mission Sunday schools. This constitutes a body of forty-three members. Mr. A. C. Angell is president this year. The reports of work uniformly show decided progress and a vigorous life.

Three churches are engaged almost exclusively in work among a foreign born population. Canfield Avenue and the German church are thoroughly organized and holding regular Sunday preaching services. The latter has taken an important step during the year in purchasing a mission building from the Episcopalians, in the midst of the German district, at a cost of \$3,500, one-half of which was raised by the pastor, Rev. Anton Huelster. The work encounters peculiar difficulties in the strong opposition of the Roman Catholics and the Lutherans. The religious needs of this people are great, but any progress among them is toilsome and slow.

The work among the Poles, 40,000 strong and massed in solid communities in two districts, is even more difficult. Densely ignorant, ruled by the despotic sway of the Roman Church, and accustomed to resort to force and outrage to put down any opposition, they are hard to reach and harder to hold. Attendance upon Protestant services insures persecution of the most malignant kind, and costs not only loss of situations and social relations but frequent assaults.

Notwithstanding, the labors of our faithful missionary pastor, himself a native born Pole, are bringing forth increasing fruit. Thousands of tracts have been distributed, a considerable number of Bibles and Testaments

have been sold, access has been obtained to about 500 families for religious conversation, and regular Sunday morning and evening preaching services are attended by an average of thirty persons. He has made 2,600 calls and received 2,000. Work among the women has begun with promising results, and after a temporary suspension it is hoped to make this a permanent extension of the work.

Thus the city mission work of the Detroit churches is being intelligently pushed under united action. The expense is being carried thus far by the two oldest churches of the city, the First and Woodward Avenue. The cost of the missions the past year was \$3,600, while the estimates for the coming year call for \$2,850.

H. E. B.

BIOGRAPHICAL.

REV. GEORGE W. NELSON.

Though not widely known outside Wisconsin, few men in the State have been more useful or more highly esteemed than Mr. Nelson, financial agent of the North Wisconsin Academy. Mr. Nelson had filled several pastorates, had been State evangelist, financial agent of Beloit College and for the last two or three years, convinced of the great future before northern Wisconsin, had devoted himself to the interests of the academy at Ashland. His last appeal for it, prepared after he was too weak to go out personally to solicit, is pathetic. He died Saturday, Nov. 9, in the Presbyterian Hospital, Chicago, a little less than fifty years of age. Funeral services were held Monday in the chapel of the college in Beloit, where an appreciative and appropriate address was made by Professor Blaisdell and prayer by Professor Porter. His power was the power of goodness, of absolute consecration to the interests of the kingdom of God. A widow and four children mourn his premature death.

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize.—*F. D. Maurice.*

Every-Day Economy.

Only a rounded spoonful of Cleveland's Baking Powder is required, not a

heaping spoonful.



25 Ounces of Bread

can be made from 16 ounces of Flour if it comes from a barrel with this brand on it—and the best bread ever baked. Will keep moist days longer than any other bread. Don't take our word for it, but buy a barrel (or sack) and try it. Look out for the name—Duluth Imperial Flour.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

## The Sunday School

LESSON FOR DEC. 29.

REVIEW.

BY SOPHIA C. STEDMAN.

The lessons of the quarter cover what has been called the "heroic age" of the Israelites. During this period theirs was not a compact nation but a "loose confederacy," and the tribal, rather than the national, spirit was strong.

The judges, raised up to deliver them from the incursions of the nations they had dispossessed, were the product of the times. As they have passed before us, brave in defense of their country, but faulty in morals, it has seemed as if the law given from Sinai were utterly forgotten, and pure religion extinct.

The history is principally of conflict, but the invasions were local and were followed by long intervals of peace. Side by side with scenes of strife and turmoil doubtless many enjoyed a quiet, pastoral life, such as is portrayed in the book of Ruth; and there were, at least here and there, households like that of Elkanah and Hannah, who faithfully observed the ceremonial law and consecrated their little ones to God.

Rude and corrupt as the times were, there was a gradual clearing of the moral and spiritual atmosphere, which is very marked if Samuel is contrasted with the earlier judges. We also notice during this period the development of the national spirit, which at last found expression in the demand for a king, under whose guidance the Israelites hoped for relief from the invasions of their foes.

Another growth, and by no means the least important, was the rise of the prophetic order and the founding of the Schools of the prophets, which were influential in keeping alive pure religion and in fostering the intellectual life of the people. A brief glance at the lessons suggests some thoughts which are of practical value.

### 1. Man's faithlessness limits the mercy of God.

It has been said that divine grace, unhindered, would take men straight to heaven; while human sin, unrestrained, would carry them straight to perdition. In the Bible we have the record of divine grace counter-working human sin, and although the course of the race is, in the main, toward holiness, it is often deflected as sin gains the ascendancy.

When the Israelites, under the command of Joshua, conquered the land of Canaan, the peace and prosperity of the nation were conditioned upon faithfulness to Jehovah. Their failure to rid the land of its corrupt inhabitants was direct disobedience of the divine command, and the attempt to subjugate rather than to exterminate them resulted disastrously. The frequent invasions of their idolatrous neighbors made a high degree of prosperity impossible, and constant exposure to the corruption and immorality of Baal worship checked spiritual growth. Only the interposition of their covenant-keeping God averted hopeless subjection and utter apostasy.

Again, in the time of Samuel, harassed by frequent invasions of hordes of plunderers and rebelling against the injustice and oppression of the sons of the aged prophet and judge, they rejected the form of government appointed by Jehovah and insisted upon founding a kingdom. Little did they realize that the failure of the existing order arose, not from its inherent weakness, but from their own sinfulness. Loyalty to their divine Ruler would have induced strict observance of religious ceremonies, which included assembling at a central place of worship three times a year. Such gatherings would have knit the tribes compactly together, and prepared them successfully to combat their common foes. But God gave them a king in his anger and after a few generations, in burdensome taxes and a divided kingdom, they reaped what they had sown. Divine grace

had in store rich blessings which by their faithlessness they forfeited.

The same truth is illustrated by Saul's career. Had he rendered strict obedience the kingdom might have descended to his posterity, but the substitution of sacrifice for obedience, of form for spirit, proved his ruin. The Lord's hand was not shortened that it could not save, but *sin* limited the Almighty.

Compromise with evil is as fatal to the peace and prosperity of the people of God now as then, and many a half-hearted Christian is forced to lament:

I know it is my sinne which locks Thine eares,  
And binds Thy hands.

2. God honors true faith even though the life be sinful.

Although the gracious purpose of God was thus thwarted, he never forgot his covenant and met the first sign of penitence with pardon and deliverance. In such a degenerate time it is not strange that the best men the nation produced were just such as we find the judges to have been: men of a fierce, almost savage nature, which, although it fitted them for the mission to which they were called, often led them into sin. Not every act of their lives was commended but their *faith*, which enabled them to go forth to victory trusting wholly in God. This strong faith and the earnest zeal which sprang from it were the ground of their justification, and won for them a place on the roll of honor with others "of whom the world was not worthy."

It is impossible to study the history of this period without being impressed by the mercy of God, who is willing to accept the earnest devotion of the heart, even if, through ignorance and contact with evil, the life be very faulty:

For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.

### 3. Faith molds the character.

While it is true that faith is accepted by God and "counted for righteousness," it is equally true that "faith without works is dead."

Gideon forsook his idols when he heard the call of Jehovah. Ruth's faith worked by love and, leaving her home and her gods, she became the progenitor of the Messiah. Samuel made his mother's faith his own in early childhood, and by his purity of life and his unselfish devotion to his country and his God, he towered above all the men of his generation and exerted an influence which has been felt through all the ages. Jonathan's devotion to Jehovah made him a brave soldier, a faithful friend and the loyal son of a degenerate father. David, amid the solitude and the perils of his shepherd life, dwelt upon the truth of God until his faith grew strong and he became the champion of Israel, the nation's greatest king, the type of Christ, while his psalms furnish for the true children of God a vehicle for the expression of their best spiritual experiences.

In all, *faith* was the distinguishing quality, and it made them what they were—far from perfect, to be sure, but more noble than their contemporaries. If our ideals are higher than theirs, it is only because progress has ever been the law of the kingdom of God both for the individual and for the race. The time of Gideon could not have produced a Samuel, nor the time of Deborah such a psalmist as David. Our best today should not be our best next year. "Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark."

### THE CHURCH PRAYER MEETING.

Topic for Dec. 22-28. Differences Between the First Christmas and This. Luke 2: 1-18; Rom. 1: 1-8.

In popular respect for Christianity: its spread and power; its transformation of human society. (See prayer meeting editorial.)

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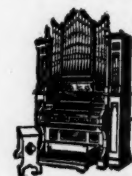
Contents.

A Complete Almanac, Tables, Directions for Home Management, Language of Flowers, Gardening, Games and Amusements, Dress-making and Fashions, Recipes, Dreams and their significance (page 330).

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## Literature

## BOOK REVIEWS.

## HEREDITY AND CHRISTIAN PROBLEMS.

This volume is one of those which indicate the progress of human thought and the fact that many intelligent and reverent thinkers—such as Rev. Dr. A. H. Bradford, its author—are quite willing to face the problems of our age fearlessly, quite competent to deal with them ably, and equally assured, as the result of their studies, that God still reigns and that his truth is on its way to victory over the world. Dr. Bradford has been for years a patient investigator of the subjects of heredity and environment and their relation to human welfare, physical, mental and spiritual, and in these chapters he has outlined the processes of his reasoning and stated his conclusions. Making free use of the researches of others, he is skillful in extracting the substance of their labors and shaping it for his own purposes. He excels in clear and telling statement and his discussion affords inherent proof of fairness and discrimination.

In the earlier part of the book he goes



REV. DR. A. H. BRADFORD.

somewhat at length into the subject of heredity, comparing theories and tracing the influence of heredity upon human life. The effect of environment also is pointed out, and the freedom of man's will is shown to be real, although not unmodified by his conditions. The importance of the testimony of consciousness to the fact of freedom also is emphasized. The whole course of thought is a fine example of candid and effective reasoning and it makes its points so unusually clear that any intelligent reader may comprehend them. The remainder of the volume contains applications of the conclusions thus far gained to the home, education, pauperism, vice and crime, sin and the race, faith, and the person of Christ. It is made clear that no one of these subjects, except the last, can be rightly understood or dealt with, excepting in the light of what must be accepted about heredity and environment, and that, if this light be availed of, the gradual yet certain amelioration of human character and life may be expected.

In reference to the person of Christ, the author shows that Jesus cannot be accounted for by either heredity or environment, and that he stands out unique and superior, a divine being. Yet, although this conclusion is stated strongly, it is so reached and expressed that no opponent of it is likely to be repelled. The whole book blends positiveness with the conciliatory spirit commendably. Ministers may gain

from it both metaphysical and theological suggestions and also hints as to methods of mental work. All readers will concede it to be a helpful treatment of a difficult theme. It is pervaded throughout by that wise timeliness and pertinence which mean so much in themselves, and which many preachers and others so often misunderstand. [Macmillan & Co. \$1.50.]

## CONSTANTINOPLE.

Gen. Lew Wallace names as the three most interesting cities in the world Rome, Cairo, Constantinople. Around the latter city are gathered mystery, romance, tragedy, myth and splendor which would place it first in the list if readers were as familiar with Byzantine as they are with Roman history and legend. But, even to those unfamiliar with the records of the East, Prof. E. A. Grosvenor brings such wealth of both past and present that these two elegant volumes will yield all the interest of an Eastern romance. The author's method has been to present a brief general historical sketch of the famous city, and then to interweave the details of history with descriptions of interesting localities. Last spring the writer of this review, with others, was accompanied by Dr. Long of Robert College, who has resided in Constantinople for thirty years, who speaks many languages and is a renowned antiquary, on a trip up and down the Bosphorus, to the Museums of the Seraglio and to other famed places of the capital of the Ottoman empire. The privilege, in a city where the sale of guide-books is suppressed, and where accurate information is the most difficult thing to secure, was a great one. Such a service, patiently, exhaustively performed, Professor Grosvenor has here rendered to his readers. Several years of residence on the ground, intercourse with men well informed, the habits of close observation and of blending minute descriptions into distinct pictures, with unbounded enthusiasm in his work, has given to the author the qualities which make him a most instructive and interesting guide. Taking his reader with him to every point of importance in the city and surroundings, he pauses at each point to relate history, myth and incident, blending the past with the present. The places visited are vivified and re-peopled for the time with the hosts of past centuries.

The author's method necessitates some repetition, but this is not wearisome and the law of proportion is well observed. For example, some sixty pages are given to the Mosque of St. Sophia, but every mosque and church concerning which one would be likely to make inquiry is at least mentioned. The evidence of patient research and of rare opportunities to gather information appear on almost every page. Palaces have been explored, the museums have been thoroughly studied, and even underground passages have been made to yield their secrets to persistent inquiry. One who has read these volumes ought to know Constantinople as well as it can be known without seeing it, and every visitor will delight to have his memories refreshed and informed by these pages. Professor Grosvenor has not only gathered the facts of its history, but he has caught and photographed its nameless charm.

We wish we could speak as heartily of the author's fidelity to history in his treatment of Turkish rulers, especially of the present sultan. It would almost seem as though he

had in mind the Turkish custom of proscribing all books unsatisfactory to the authorities and had determined to forestall it. The sultan's ability, astuteness, love of learning and piety are fully set forth. His extravagance, oppression and cruelty are not mentioned. The impression gained by interviews with persons in Constantinople, who are well informed as to his character, is not the impression given by these volumes. "May the sultan live a thousand years! May succeeding sovereigns, as enlightened, as philanthropic, as generous as his present Imperial Majesty, sit upon the Ottoman throne!" Surely such fulsome utterances as these must have been penned before the horrible revelations of recent months, which have made the Turkish Government renewedly execrated by the civilized world.

The publishers have done their part well to make these volumes worthy of the literary labor they represent. The paper is excellent, the binding and the illustrations appropriate and abundant. [Roberts Bros. \$10.00.]

## RELIGIOUS.

The Lord Bishop of Ripon, Dr. W. Boyd Carpenter, has the reputation of being one of the most thoughtful and eloquent of living English preachers. His pulpit work is not unknown upon this side of the Atlantic, and many outside his own Christian denomination enjoy reading his publications. He has gathered into a volume, entitled *The Great Charter of Christ* [Thomas Whittaker. \$1.50], a series of studies of the Sermon on the Mount. And although it certainly seems as if nobody possibly could think of anything to say about this subject which somebody else had not said equally well long ago, Dr. Carpenter has illustrated in these studies a penetration in respect of thought, and a felicity of expression, as well as a spiritual earnestness, which render his discourses truly rewarding to the Christian reader. The brilliant qualities of the preacher are not so evident in this book as his soberer powers, but none the less the style of the book is much better than the ordinary in quality.

Dr. Washington Gladden's successful essay in the Fletcher Prize Competition at Dartmouth College last year makes a book bearing the title *Ruling Ideas of the Present Age* [Houghton, Mifflin & Co. \$1.25]. It was written in answer to the question, In what way ought the conception of personal life and duty to be modified? and in reply the author discusses the subjects which any enlightened modern thinker naturally would take up in this connection—the doctrines of fatherhood and brotherhood, the distinction between the sacred and the secular, property, politics, public opinion, etc. These are treated with Dr. Gladden's characteristic breadth and candor as well as with his familiar vigor. The volume constitutes a fresh and exceedingly valuable contribution to the gradual enlightenment of society upon current and vital questions.

*The Prophesying of Women* [F. H. Revell Co. \$1.50] is a discussion by Rev. G. F. Wilkins, in which he endeavors to make a thorough study of the directions of Scripture and to apply his conclusions practically. He reaches results adverse to the appearance of woman as a public speaker, and his volume is one of the most complete and careful, if not actually the most successful, which has appeared. Although we

agree in general with his views, we cannot altogether commend his arguments. He appears to have proved somewhat too much. If we understand him correctly his argument bears as heavily against unweaving by women as against public speaking. And his claims that "the churches are at war with manhood" and that "to become a church member a man must compromise his manhood and take the part of a woman" are absurdly extravagant. These are stronger statements than most of those which his pages contain, but that he does not hesitate to make them is evidence of a serious lack of judgment. The book is of some interest and value but does not deal with its subject in as broad a spirit as the reader has a right to expect.

Two little books are at hand adapted to encourage meditation and devotional piety. One is *Brother Lawrence* [F. H. Revell Co. 30 cents], which contains conversations and letters of Nicholas Herman of Lorraine, in illustration of the principle that practical faith in the presence of God is the best rule of a holy life. The author lived something over two hundred years ago and attained advanced age, and these conversations are supposed to have been written by M. Beaufort. The book has been through a number of editions, has been found exceedingly valuable in the promotion of personal devotion, and the present publishers have issued it in a very tasteful form.

The second book is *Humility, the Beauty of Holiness* [A. D. F. Randolph & Co. 50 cents], and is another example of Rev. Andrew Murray's power of expanding a thought and extracting from it its last drop of meaning and of turning it over and over until its every aspect has come to be intelligible, to say the least, to everybody. It is the sort of book which helps men in the private study and practice of Christianity.

A noteworthy publication is *From Far Formosa* [F. H. Revell Co. \$2.00], a work by the late Rev. Dr. G. L. Mackay, edited by Rev. J. A. MacDonald. Dr. Mackay was a missionary at Formosa for twenty-three years under Presbyterian auspices. He was a man of remarkable versatility and his observations upon the island include not merely extracts from journals and reports of the progress and the vicissitudes of mission work, but also many observations in regard to the politics, the natural history, the social life and the character of the people. In fact, it is a treasury of information upon a very large variety of subjects, many of which he treats intelligently, and some of which are handled in a masterly fashion. The chapters on animal life, trees, birds and flowers, for example, are of large and lasting scientific interest. Dr. Mackay was primarily and enthusiastically a missionary. His purpose, however, seems to be more to describe the people and their needs than himself and his work. Yet no one is left in doubt as to the value of missionary labors and it is obvious, although he keeps himself in the background as much as possible, that he was a missionary of distinguished fidelity and success. The editor has made this clear and very properly, but in such a way that Dr. Mackay is not responsible for it. The book is illustrated, and both for its entertainment and its facts will be conceded a high place in missionary literature.

Messrs. Macmillan & Co. have brought out a very compact and serviceable little

book by J. H. Huddleston called *Essentials of New Testament Greek* [75 cents]. The author is instructor in Greek at Northwestern University. His purpose is to set forth in small compass the absolute essentials of the language as used by the New Testament writers in the hope of bringing the language of the New Testament within the reach of a larger number of Bible students. It is based upon his own experience as an instructor, and the general system followed out is to introduce the simplest forms and render them familiar at first, deferring those more complicated until the student has made some little advance. There is nothing especially novel in this principle, but as applied to the New Testament here it is somewhat different from anything with which we are acquainted, and the book has been used in manuscript already sufficiently to justify its publication. The arrangement is clear and in all respects it seems to be a practically serviceable and commendable little book.

Dr. M. C. Hazard in *Home Classes for the Home Department of the Sunday School* [Cong. S. S. & Pub. Society. 50 cents] has supplied our churches with a small but compact and admirably inclusive and available little treatise in which the history, purpose, organization, relations, methods, etc., of the home department of the Sunday school are set forth. It is interesting reading and will be very valuable for purposes of reference.

#### STORIES.

Mrs. Amelia E. Barr's latest volume is a study of English court life one hundred and fifty years ago, when George Whitfield, the famous evangelist, was at the height of his renown in England. It is called *Bernicia* [Dodd, Mead & Co. \$1.25] and it brings out the contrast between the frivolous and often corrupt, yet frequently thoughtless rather than vicious, life of the English nobility and the serious and almost sanctimonious manners of the Dissenters of that day, who nevertheless compel respect and even admiration by their sturdy, enduring excellence. Politics, religion and romance blend pleasantly in Mrs. Barr's volume, and her heroine, Bernicia herself, is one of her most fascinating and successful creations. The religious tone of the book will impress everybody, yet there is nothing like cant in her pages and many will be surprised at the outcome of the story, which nevertheless commends itself, on the whole, as most appropriate.

Messrs. Little, Brown & Co., in their edition of George Sand's works, have brought out *Fadette* [\$1.50], translated by Jane M. Sedgwick. It is a graceful and vivid study of French peasant life. A study which seems a little unnatural at times but which, as a whole, deserves very high praise for its artistic and literary merits. As a portrayal of types of character not very familiar to the American reader and as a fine specimen of choice literary art the book commends itself readily.

A thoroughly modern novel, light, bright, entertaining, yet not without its useful suggestions, is *Lakewood* [F. A. Stokes Co. \$1.00], by Mary H. Norris. The author knows her Lakewood thoroughly, and certain prominent people, some of whom are readily recognizable, appear in her pages. The book gives a very good idea of life at this popular resort and will serve to amuse a passing hour.

David Malcolm's *Fifty Thousand Dollars*

*Ransom* [J. Selwin Tait & Sons. 75 cents] is a crude story in what might be called the American variety of the Stanley J. Weyman type. Virtue is triumphant, but only after considerable trouble and leaving her foes slain by the way. The story has many of the elements of the best productions of its sort. Nevertheless a keen-eyed reader will get considerable amusement out of the author's loose ends.

Two or three more or less religious stories may properly be grouped together. One is Miss Rose Porter's *My Son's Wife* [A. D. F. Randolph & Co. 75 cents]. Any one familiar with Miss Porter's productions would recognize this as probably from her pen. It is quite as much of a spiritual exhortation as it is a story, yet it is a story and a sweet and wholesome one, which will do good to those who read it.

Dr. Henry van Dyke's delicate literary touch, the vividness and accuracy with which he reproduces Oriental scenes, personages and customs give a large measure of verisimilitude to the pleasing fancy embodied in *The Story of the Other Wise Man* [Harper & Bros. \$1.50]. It recites the wanderings and reveals the religious feeling of a Median patriarch, who, like the other Magi, saw the star, but was thrice hindered in his effort to carry gifts to the infant King by three imperative calls to minister to perishing human beings. The story, handsomely illustrated, is a beautiful and novel setting forth of the truth that the service of others is often the best form of paying honor to Christ.

One more such book is Mr. W. T. Griffin's *Grandmont: Stories of an Old Monastery* [Hunt & Eaton. \$1.20]. The author is United States consul at Limoges in France, and there he has become familiar with certain historic and romantic facts connected with the ecclesiastical history of the region, which he has embodied in a story which is a series of pictures in its way. It is a good example of successful reproduction of both the manners and the religious spirit of the France of something more than eight centuries ago. Both for its inherent interest and its historical significance it deserves commendation.

One or two reprints also demand notice. Mr. Thackeray's *Novels by Eminent Hands* [G. P. Putnam's Sons. \$1.75] is out in a small and rather elegant edition with plush and gilt limp covers. It is a handsome piece of work and it is sold in a box. Another reissue is Dickens's *Our Mutual Friend* [Macmillan & Co. \$1.00]. It is in the familiar edition which the Macmillans have been for some time issuing and is well adapted to satisfy the ordinary demand for Dickens's works which is likely to continue for many years to come.

The short stories of Owen Wister have a recognized character of their own, and eight of them have been gathered into a book called *Red Men and White* [Harper & Bros. \$1.50], which Frederic Remington has illustrated typically. They are taken from Western life, and they possess the merit of reproducing types of individual character and of conduct which were common a short time ago in our West, but which rapidly are passing not only out of sight but also out of knowledge, and the picture of which thus preserved will possess in the future a unique and continually increasing value because of the halo of improbability which surrounds them. In a short time it will be difficult to make



people believe that they were founded upon fact. Apart from their inherent spirit and enjoyableness these stories of Mr. Wister possess that additional claim upon attention.

Much the same thing may be said of Mary Hallock Foote's narratives, of which four have been grouped in *The Cup of Trembling and Other Stories* [Houghton, Mifflin & Co. \$1.25]. Several of these, if not all of them, have been published in the magazines and they form a readable book, which in many instances will make a most acceptable Christmas present.

#### JUVENILE.

*Daft Davie* [A. D. F. Randolph & Co. \$1.50], by S. R. Whitehead is almost too mature a book to rank among juveniles, yet the youthful spirit so penetrates it that we will let it lead our short juvenile list of this week. It is a little in the vein of Ian MacLaren, Mr. Crockett and others, and its successive stories about Daft Davie, Lang Tam Tamson, Auntie Kirstie, etc., are instinct with the Scotch wit, wisdom and piety which are made so freshly familiar to us, and so much more than ever entertaining to us in the new generation of stories, which we owe to the writers named and their colleagues. This book is very different from most of them but deserves its place among them.

*Trooper Ross and Signal Butte* [J. B. Lippincott Co. \$1.00] are two of Capt. Charles King's lively and entertaining army stories which are printed together in one volume, which C. H. Stephens has illustrated and which the boys will read with shining eyes and breathless attention. Captain King's books are all wholesome and of surpassing interest in their peculiar line, and this one exhibits his characteristics very favorably.

*A Lieutenant at Eighteen* [Lee & Shepard. \$1.50], is by the prolific Oliver Optic, and is another volume in the Blue and the Gray on Land series. It varies from the author's many other books in no noticeable manner and illustrates both his virtues and his defects as a writer.

The Lothrop Publishing Co. have made one book of two stories, *The Young Cascarillero and Col. Thorndyke's Adventures* [\$1.00]. The two authors are Malcolm Downing and H. W. French. The two stories are of adventures exciting and perilous, and the book belongs to the more sensational portion of the adventure literature of this season.

The annual volume of *The Chatterbox* [Estes and Lauriat. \$1.25] is as diversified, picturesque, entertaining and instructive as any of its predecessors. It is a book which the young people always like to have about the house, and from which they draw a great deal of valuable knowledge and probably a great deal more amusement.

*St. Nicholas* [Century Co. \$4.00] for the year is at hand in two sumptuous and beautiful volumes, as usual. We have told our readers repeatedly how highly we prize the magazine and somehow when the monthly numbers come to be collected into a book, the book seems more than twelve times as delightful as any separate month's number. In text, illustrations and in spirit as truly as form it is a marvelous magazine, a treasury of delights for the young and for almost as many of the old.

The annual bound volume of *Harper's Young People*, the *Round Table* [\$3.50] is a

bewildering and bewitching collection of the best examples of literary work of all sorts which go to make up a boy's and girl's magazine. Fact and fancy, fun and seriousness, wit and wisdom, all abound and each is illustrated in the best style of art and with a keen sense of fitness. Such a book is a household favorite for many years.

*Little Men and Women* [Alpha Publishing Co. \$1.50] also is out in its annual form and in a simple yet very pretty dress. This, too, is one of the best and most enjoyable of the juvenile publications. The pictures are especially attractive.—*Babyland* [\$1.00] comes from the same house and is gotten up with equally successful skill for the still younger children. They will appreciate a whole year's allowance of it at once, as between these covers.

#### BOOKS ON ART.

Mrs. Anna Jameson's *Legends of the Madonna* [Houghton, Mifflin & Co. \$3 00] has been revised by Estelle M. Hurl in the same manner that was observed in the case of the same author's *Sacred and Legendary Art*, and this work, like that, is essentially unchanged. Special attention has been paid to the illustrative part, and the ample learning and the artistic discrimination of Mrs. Jameson have been rendered more available and more valuable to the modern reader by the wisdom and good taste of the present editor.

*Legends of the Monastic Orders* [\$3 00], likewise by Mrs. Jameson, and her *Memoirs of Early Italian Painters* [\$3 00], issued by the same publishers, also have been edited by Miss Hurl and the latter book has been to some extent rewritten by her. The original volumes, the sterling excellence of which has been approved by many years of conceded popularity, need no additional commendation now, more than a testimony to the praiseworthy skill of their reviser and editor.

Mr. F. P. Stearns also has supplied the reader with considerable judicious art criticism, as well as other collateral material, in a volume called *The Midsummer of Italian Art* [G. P. Putnam's Sons. \$2.35]. He makes a study of the work of Fra Angelico, Michael Angelo, Leonardo da Vinci, Raphael Santi and Correggio, and the reader who is more or less familiar with art matters will find here much of which he will be glad, while the artistic tyro will appreciate the interest and the utility of such a book. Writing with genuine zeal, for his own pleasure, the author has written so as to appeal successfully to the reader's sympathy for the subject and his treatment of it is satisfying. Such a book as this might be efficiently used in classes for general information as well as in strictly artistic circles, and it has much value for purposes of reference.

#### MISCELLANEOUS.

A good portrait of Dr. Holmes, although not in his latest years, is the frontispiece of the Cambridge edition of *The Complete Poetical Works of Oliver Wendell Holmes* [Houghton, Mifflin & Co. \$2.00] and the Gambrel Roofed House also is represented faithfully in this edition, which follows those of Longfellow, Whittier and Browning. In combining the works of Holmes in a single volume it omits some of the poems attributed to him, but none which he acknowledged by including in the collections of his writings which he himself supervised. It has, of course, a biographical sketch of

the author and the usual indexes, etc. It is clearly printed and makes a handsome volume, which is not too large to be handled easily.

Probably few people who have not taken special pains to keep abreast of modern scientific advances have any adequate conception of recent progress in mechanical, physical and engineering science. In order to indicate to such persons something of what has been done and is continuing to be done in the scientific world, Mr. C. H. Cochrane has written a book called *The Wonders of Modern Mechanism* [J. B. Lippincott Co. \$1.20], in which he describes in some detail, but in popular language, several of the most modern inventions and other steps of progress which have been taken. His chapters are about such subjects as Big Business Buildings, Extraordinary Bridges, Electricity, Submarine Boats, Flying Machines, Bicycle Manufacture, The Electrical Locomotive, One Hundred and Twenty Miles an Hour, Illuminating Gas, etc., and, although considerable technical language is used, the ordinary reader can grasp the meaning of nearly every page without serious difficulty. The book is more interesting than most novels of the season and it suggests possibilities which are vast enough to fairly bewilder. It is handsomely bound and illustrated.—Mr. T. W. Taylor, Jr.'s, essay on *The Individual and the State* [Ginn & Co. 80 cents], is a treatise on justice, and at once a thoughtful and in some respects specially suggestive discussion, while it also possesses interest as a good example of such theses as are accepted at Cornell University from candidates for the degree of Ph. D.

Mr. E. S. Martin's little book, *Cousin Anthony and I* [Charles Scribner's Sons. \$1 25] is less profound in purpose and manner yet it is none the less characterized by good sense, vigorous and telling thought and charm of style. It contains a number of short essays about very different topics, some more and others less important, and there is in it a pleasant blending of the shrewdness of the man of the world with something of the artless hopefulness of the dreamer. These chapters are meditations rather than conversations or exhortations, and they combine into the sort of book which one likes to take up for a half hour, and never takes up without finding something that refreshes, and which, without making a strong impression upon the memory as a whole, continually reminds one of itself by certain pithy expressions which often recur to mind.

Manuals of mythology have a definite relation to education, and occasionally are called for in connection with home reading or study. A new one, the *Manual of Mythology* [David McKay. \$1.25], revised and corrected from the twentieth edition of Petiacus, has been brought out in clear, compact and handsome form. It has abundant and well-executed illustrations.—The molecular hypothesis is of more actual than apparent consequence to most people, and the volume on this subject must find readers chiefly among specialists. All such will examine Mr. Risteen's book, *Molecules and the Molecular Theory of Matter* [Ginn & Co. \$2.00], with interest, and will find it a learned and discerning treatment of this subject, which may serve either as a textbook or as a guide to the lay inquirer.

*Life and Love* [A. C. McClurg & Co. \$1.25], by Margaret W. Morley, also deals

with the world of nature and supplies a good deal of technical scientific information in an unusually popular and intelligible form. We are not sure that we are ready to indorse some of the author's conclusions in the form in which they are presented, but we regard the book as a true help to an intelligent comprehension of the progress and development of living creatures, and of the necessity and power of love as a feature of human life. Yet in her course of thought the author seems to have given love a much less prominent place than the title of the book would lead one to infer.—Prof. E. S. Dana of Yale University is the author of *Minerals and How to Study Them* [John Wiley & Son, \$1.00], which is a book for beginners in mineralogy. Professor Dana, both by inheritance and by personal attainments, is an expert in this branch of science and has endeavored in this book to give the student and others the benefit of his large knowledge of this increasingly important department. Of course the book is couched largely in scientific language, but it is a fine example of the practical application of learning to ordinary needs.

In these days, when the ordinary significance of business matters to most of us is increased by the public interest in such matters as the reformation of our national currency and the deficiency in our national revenue, etc., such a book as *Giving and Getting Credit* [Baker & Taylor Co. \$1.00] by Frederick B. Goddard is timely. Most of these utterances are commonplaces to expert business men, but to the world of young men who are entering upon a business career, or of men, young or old, who are not trained in financial methods, the author's pages will furnish many suggestions and facts, the knowledge of which will be a protection and a guide, besides qualifying them to take more intelligent and long sighted views of public as well as private affairs. The book is unassuming, but of decided value.

## NOTES.

—Professor Tyler's history of Amherst College, to which we alluded in our review of the books of 1895, was published by F. H. Hitchcock, 55 West 45th Street, New York, and not by any Boston publisher.

—Marie Corelli's strange story, *The Sorrows of Satan*, sold to the number of 25,000 copies during the first fortnight. No copies were sent to the press, and the book contains severe utterances about literary criticism.

—In our issue of Dec. 5 the types made us say Farm instead of Town, in describing Rev. F. S. Child's excellent book, *An Old New England Town*, and the mistake passed unnoticed. The town is Fairfield, Ct., and a second edition of the book is under way already.

—The Glasgow press has announced the recent discovery of a significant and interesting collection of letters at Caithness Castle. They all are addressed to George Thomson, a famous musical amateur nearly a hundred years ago. They are dated from 1800 to 1850, and among them are letters by Burns, Byron, Scott, Moore and Dickens. Doubtless they will soon be published.

—Mr. N. H. Dole states in *Book News* that Mr. F. H. Day, of the firm of Copeland & Day of this city, is an enthusiastic collector of mementos of the poet Keats. He owns a copy of the first edition of Keats's works which belonged to the poet's friend Seaverns, and his Keats library contains nearly three hundred volumes, once owned by either the poet or by some intimate friend of his.

—The recent charge that Mr. Hall Caine

is writing too fast and borrowing from himself proves to have been due to the natural mistake of certain persons who have read a book by him in which is material also used in *The Deemster*. It was used first in a story published by him in his Liverpool paper during his journalistic days but never republished as a complete novel in England, and therefore treated by him as an available source of supply.

—A large mass of manuscripts by John and Charles Wesley also has come to light in the vaults of the Wesleyan bookrooms in London. Some are in verse and show that the brothers were sturdy Tories and predicted the divine wrath for America if she persisted in her revolt against King George. One feature is a note-book of John Wesley's memoranda for his talks to the "Holy Club" while he was an Oxford student. They need, it is said, to be well winnowed before publication.

## BOOKS OF THE WEEK.

- Ginn & Co. Boston.  
PLACES AND PEOPLES. By Jules Luquiers, Ph. D. pp. 213.  
COLOR STUDY. By Anson K. Cross. pp. 73.  
MECHANICAL DRAWING. By Anson K. Cross. pp. 197.  
FREE HAND DRAWING. By Anson K. Cross. pp. 112.  
Houghton, Mifflin & Co. Boston.  
SILAS MAERNER. By George Eliot. pp. 236. 40 cents.  
TWO YEARS BEFORE THE MAST. By Richard H. Dana, Jr. pp. 470. 60 cents.  
TOM BROWN'S SCHOOL DAYS. By Thomas Hughes. pp. 364. 60 cents.  
Lee & Shepard. Boston.  
ESSIE. By Laura Dayton Fessenden. pp. 93. \$1.50.  
OLD BOSTON. By Henry R. Blaney. pp. 137. \$3.00.  
Arena Pub. Co. Boston.  
NICODEMUS. By Grace S. Duff. 75 cents.  
D. C. Heath & Co. Boston.  
FRENCH COMPOSITION. By C. H. Grandgent. pp. 142. 50 cents.  
W. F. Adams Co. Springfield.  
PICTURESQUE WORCESTER. Part II. pp. 162. \$3.00.  
Macmillan & Co. New York.  
TYPES OF AMERICAN CHARACTER. By Gamaliel Bradford, Jr. pp. 210. 75 cents.  
THE GROWTH OF BRITISH POLICY. By Sir J. R. Seeley, Litt. D., K. C. M. G. Two vols. pp. 403, 436. \$3.50.  
THE BROWN AMBASSADOR. By Mrs. Hugh Fraser. pp. 197. \$1.25.  
STORIES FROM ENGLISH HISTORY. Part II. By A. J. Church, M. A. pp. 210. \$1.00.  
PASCAL AND OTHER SERMONS. By R. W. Church, M. A., D. C. L. pp. 350. \$1.75.  
NEW ORLEANS, THE PLACE AND THE PEOPLE. By Grace King. pp. 404. \$2.50.  
VACATION RAMBLES. By Thomas Hughes. pp. 405. \$1.75.  
Harper & Bros. New York.  
THE JOURNAL OF A SPY IN PARIS. By Raoul Hedin. pp. 294. \$1.25.  
'CESSION. By Maude M. Austin. pp. 150. \$1.00.  
METHODS OF MIND TRAINING. By Catharine Aiken. pp. 119. \$1.00.  
E. P. Dutton & Co. New York.  
SERMONS FOR THE CHURCH YEAR. By Phillips Brooks. pp. 351. \$1.75.  
A. D. F. Randolph & Co. New York.  
UNION WITH GOD. By J. Rendel Harris. pp. 211. \$1.25.  
LESSONS IN THE SCHOOL OF PRAYER. By Rev. Arthur T. Pierson, D. D. pp. 151. 50 cents.  
A POCKET HISTORY OF THE PRESIDENTS OF THE UNITED STATES. By Thomas Rand. pp. 75. 25 cents.  
LITTLE SUSY'S SIX BIRTHDAYS, SIX TEACHERS, SIX SERVANTS. pp. 258. \$2.00.  
Charles Scribner's Sons. New York.  
JOSEPH, THE DREAMER. By Robert Bird. pp. 387. \$1.50.  
LABOR IN ITS RELATIONS TO LAW. By F. J. Stimson. pp. 145. 75 cents.  
WINDOW AND PARLOR GARDENING. By N. Johnson Rose. pp. 164. \$1.25.  
HANDBOOKS FOR BIBLE CLASSES: *The Ephesians*. By Professor Candlish, D. D. pp. 132. 60 cents.  
THE CRITICAL REVIEW. By S. D. F. Salmond, D. D. pp. 451. \$2.00.  
American Book Co. New York.  
STORIES OF AMERICAN LIFE AND ADVENTURE. By Edward Eggleston. pp. 214. 50 cents.  
STORIES OF GREAT AMERICANS FOR LITTLE AMERICANS. By Edward Eggleston. pp. 159. 40 cents.  
AS YOU LIKE IT. By William Shakespeare. pp. 102. 20 cents.  
THE VICAR OF WAKEFIELD. By Oliver Goldsmith. pp. 297. 35 cents.  
SCHOOL ZOOLOGY. By Margaretta Burnet. pp. 205. 75 cents.  
ELEMENTARY LESSONS IN ZOOLOGY. By James G. Negdham, M. S. pp. 302. 90 cents.  
Century Co. New York.  
ST. NICHOLAS FOR 1895. Two volumes. pp. 528, 528. \$4.00.  
THE CENTURY MAGAZINE. May to October, 1895. pp. 960. \$3.00.  
Christian Literature Co. New York.  
THE EPISCOPATE IN AMERICA. By William Stevens Perry, Bishop of Iowa. pp. 378. \$5.00.  
Presbyterian Board of Publication. Philadelphia.  
THE STORY OF MARCUS WHITMAN. By J. G. Craighead, D. D. pp. 211.

FOR A BUSY DAY. By J. R. Miller, D. D. pp. 32.  
HIS GREAT AMBITION. By Anna F. Heckman. pp. 317.  
THE MESSAGES TO THE SEVEN CHURCHES OF ASIA. By Rev. Thomas Murphy, D. D., LL. D. pp. 675.  
LIFE'S BYWAYS AND WAYSIDES. By J. R. Miller, D. D. pp. 320.  
GUIDANCE IN PRAYER. By M. E. H. pp. 96.  
THE JOHANNEAN PROBLEM. By George W. Gilmore. pp. 124.

Way & Williams. Chicago.  
NIM AND CUM AND THE WONDERHEAD STORIES. By Catharine B. Yale. pp. 126. \$1.25.  
THE LITTLE ROOM AND OTHER STORIES. By Madeline Y. Wynne. pp. 145. \$1.25.

Government Printing Office. Washington.  
SEVENTH ANNUAL REPORT OF THE STATISTICS OF RAILWAYS. pp. 677.

George W. Snow. Bangor.  
THE MARTYRDOM OF JACQUES DE MOLAY. By G. W. Snow. pp. 99.

## PAPER COVERS.

Macmillan & Co. New York.  
GRAY DAYS AND GOLD. By William Winter. pp. 334. 25 cents.

Presbyterian Board of Publication. Philadelphia.  
MEDICAL MISSIONS. By J. G. Kerr, M. D., LL. D. pp. 24.

Ginn & Co. Boston.  
NATIONAL DRAWING CARDS.  
NATIONAL DRAWING MODELS.  
NATIONAL DRAWING BOOKS, FOR FIFTH, SIXTH, SEVENTH AND EIGHTH YEARS. By Anson K. Cross.

American Academy of Political and Social Science. Pennsylvania.  
THE PROBLEM OF SOCIOLOGY. By Georg Simmel. pp. 63. 15 cents.

THE SOCIAL BASIS OF PROPORTIONAL REPRESENTATION. By Prof. J. W. Jenks. pp. 36. 15 cents.

## MAGAZINES.

July-October. BULLETIN OF THE PUBLIC LIBRARY.  
November. JOURNAL OF SOCIAL SCIENCE.  
December. TREASURY OF RELIGIOUS THOUGHT.—AMERICAN MAGAZINE OF CIVICS.—NEW WORLD.—AMERICAN KITCHEN MAGAZINE.—UNITARIAN.—BIBLIA.—GOOD WORDS.—MUSIC.—SCHOOL REVIEW.—BOOK NEWS.—COSMOPOLITAN.—FORUM.—CHRISTIAN LITERATURE.—NORTH AMERICAN REVIEW.—ART AMATEUR.—PHRENOLOGICAL JOURNAL.—DONAHOE'S MAGAZINE.—WRITER.

## SOME INTERESTING FACTS ABOUT VETERAN MINISTERS.

*The Congregationalist* is an old friend of mine. I have known it for many years—the same paper under a different name, to which my father was a subscriber when published as the *Boston Recorder* by Nathaniel Willis.

I need not remark, what is known to all publishers, that types do not always tell the truth. They were guilty of adding ten years to the life of one who is only eighty—see issue of *The Congregationalist*, Sept. 19, page 420.

Roused by this mistake, I looked at the record of ministers in the last Minutes of the Congregational Churches of Massachusetts to see if I really were among the venerable veterans of the list. This is the result of my search: The one who heads the list is Joseph W. Cross, West Boylston, ordained 1834, Oct. 1—a little more than sixty-one years ago; J. Jay Dana comes next, Housatonic, ordained 1835, Sept. 9; third, Ezekiel Russell, long time of Holbrook, 1836, June 22; fourth, S. G. Buckingham, pastor emeritus, Springfield, 1837, May 24; fifth, Joshua T. Tucker, once of Holliston, now of Boston, 1837, Nov. 16; sixth, S. Hopkins Emery, Taunton, 1837, Nov. 23. The only other ministers ordained in the thirties and in the order named are: John Pike, Rowley; William S. Coggin, Boxford, now deceased; Cyrus Hamlin, Lexington; Edmund Dowse, Sherborn; Leander Thompson, North Woburn; Leonard S. Parker, North Cambridge—a sum total of eleven, now living, ordained before 1840, who are enrolled as members of the twenty-five ministerial associations of the State. Professors Park of Andover and Tyler of Amherst, and perhaps others, may be older ministers but are not credited with as early an ordination.

Surprised to find his name so near the head of the column of seniors in the circle of Congregational ministers in Massachusetts thus associated together, the "oldest minister in Taunton" owes this discovery to the mistake in his age already noticed, and is glad of the present opportunity to make a grateful acknowledgment of the divine goodness, which has permitted him to be one of Christ's ministers nearly sixty years and has spared to him the wife of nearly fifty-eight years to be a constant helper in the ministry.

Taunton, Thanksgiving Day, 1895 S. H. E.





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## News from the Churches

### Meetings to Come.

**BOSTON MINISTERS' MEETING.** Pilgrim Hall, Dec. 23, 10 A. M. Address by Rev. Doremus Scudder on Some Truths that Need Special Emphasis Today.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**UNION BIBLE CLASS,** conducted by Rev. W. E. Barton, Bromfield Street Church, Boston, Saturday, 3 P. M.

### Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.** Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY.**—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Watkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Stanwood, 70 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**MINISTERIAL RELIEF.**—In order to afford a little money aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see minutes of National Council, 1892, and Year-Book, 1893, passim. Secretary, Rev. S. B. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States "a body corporate chartered under the laws of the State of Connecticut" (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading room, 257 Hanover St., Boston. Open day and evening; sailors and landmen welcome. Daily prayer meetings, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover St. Bequests should read: "I give and bequest to the Boston seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

What an acceptable report is that from the first C. E. Society in the world. It sets the good example of trying to live up to its motto to the last letter.

If we never before heard of the term "denominationally peripatetic" it will now be justified by an item from the Lake States. That the church never before had a settled pastor may account for part of its wandering.

Such items as one this week from Michigan remind us again that the best plan for one church may not be for another. It is not claimed that good results from free pews in one place assure the universal success of the plan.

A church in Iowa is reported to have made its fine showing "principally because one man resolved himself into a home missionary and a church building society." By all means, every church member should organize six or seven new societies of one member each.

Suggestions for church manuals are often given through our news columns, and a Massachusetts church offers more in this issue. We wish every reader could be benefited more directly by a glance at some of the

artistic publications which so carefully set forth the standing of these churches.

A comment comes along with an item from New Jersey to the effect that it is excellent practice to cultivate catholicity and prepare for an advance in Christian unity by inviting the non-Congregational churches of the same town to our councils, but it would save "embarrassment" if those delegates understood that they are honorary and not constituent members.

Now when the annual meeting of the Sunday school is on the program, it is in order for a school to see how others do their work. Not the least important, but often the most neglected, feature is the teachers' meeting. Two successful schools in one city suggest these plans for meetings: once a month with supper, or weekly before the midweek meeting to study the lesson with the superintendent or pastor. Though old in suggestion, these ideas may be a new help to many a school.

### THEOLOGICAL SEMINARIES.

#### Andover.

Two recent preachers in the Seminary Church have been Dr. Reuben Thomas and Dr. Philip S. Moxom. Professor Hincks is in charge of the pulpit during December.—Three students from the seminary still spend their Sundays at Berkeley Temple. The staff is at present composed of Messrs. Merrill, Saltmarsh and Gustin, their work being under the supervision of Rev. W. S. Kelsey.—The seminary library is undergoing a complete rearrangement in the hands of Dr. Ropes.—The Christmas vacation of two weeks begins Dec. 19.

#### Hartford.

At the last missionary meeting Rev. G. A. Rowland, a graduate of the seminary, who has been a missionary in Japan for some years, spoke about the missionary work in that country.—A large number of the students attended the lectures recently delivered by Hon. C. D. Wright before the school of sociology.—In continuation of his chapel talks upon the Doctrinal Teachings of Jesus, Professor Paton has spoken on Christ's Teaching Regarding the Holy Spirit and Christ's Position Towards the Old Testament.—Last week Wednesday evening, at the close of dinner, the students passed a pleasant hour with after-dinner speeches by five of them and with college songs and a poem.—The Christmas vacation begins at noon Dec. 21 and closes at noon Jan. 2.

#### Oberlin.

The event of the past week has been the rendering of the Messiah by a chorus of 170 voices and soloists from Boston, New York, Chicago, and Oberlin Conservatory of Music. A number of students sing in the chorus, and the oratorio, given each year, constitutes an educational influence of great value.—Examinations occur Dec. 19, 20, and the term closes the noon of Dec. 20.

#### Chicago.

Thanksgiving was a happy day among the students of the seminary. Scarcely one of the many who are away from home was not entertained by friends.—Last week Tuesday the faculty and students pledged a large part of the \$500 which they are accustomed to contribute toward the support of Rev. C. N. Ransom, of the class of 1890, missionary in Natal, South Africa.

### CONFERENCES AND ASSOCIATIONS.

**PA.**—The quarterly meeting of the northeastern Pennsylvania Welsh churches was held in Plymouth, Dec. 7, 8. Among the interesting topics home and foreign missions received large attention. An effort is to be made to secure an annual collection from every church.

**FLA.**—The St. Johns River Conference held its fourth annual meeting in Pomona, Dec. 11, 12. An introductory sermon was preached by Rev. Henry Cartledge, and papers were read upon the Power and Work of the Holy Spirit, Bible Study, Christian Unity and Duty of Congregational Churches to Public Education. The conference sermon was by Rev. A. M. McDonald. An interesting address upon Home Missions in Florida was given by Supt. S. F. Gale. The conference consists of six churches scattered along the St. Johns River for a distance of seventy miles. The session just closed was interesting and profitable. A resolution indorsing the work of the A. M. A. in Florida and its school in Orange Park was passed.

**CAL.**—The San Joaquin Valley Association met in Tulare, Nov. 29. Interesting discussions were en-

joyed on Superficial Conversions, Reception of Members, Organizing a Church for Work, The Church as a Power, Financial Work of the Church, and Christian Endeavor in Relation to Church and Pastor. The representation was full and reports were to the effect that the churches are doing good work, though discouragements are great.

### CONGREGATIONAL CLUBS.

**MASS.**—The Worcester Club held its annual meeting Dec. 9, 300 persons being present. Rev. Archibald McCullagh, D. D., was elected president. Forefathers' Day was the theme. Mr. E. R. Goodwin, principal of the Classical High School, read a paper on The Puritan: His Character and Influence upon the Institutions of Today. Rev. S. W. Brown read a paper on The Puritan Character as Shown in the Life of Henry Ward Beecher. A third paper was by G. H. Mallen, Esq., on The Puritan Character as Shown in the Life of Wendell Phillips.

**R. I.**—The Providence Club held its winter festival Dec. 9, over 400 members and guests being present. Dr. Archibald McCullagh gave a scholarly address on The Bible as a Great Classic. Rev. E. G. Porter spoke upon the Christian Massacres in Turkey, with a startling object lesson in the form of an American Board map dotted with blood red spots in the localities where the atrocities have taken place. Strong resolutions of sympathy with the oppressed were passed.

### NEW ENGLAND.

#### Massachusetts.

**BOSTON.**—Berkeley Temple joyfully welcomed back last Sunday its pastor, Rev. Dr. C. A. Dickinson, to restored health and renewed labors with his people after an absence of six months. A grand rally was held in the evening, at which brief addresses were made by several of the workers in different departments of this many-sided church, and the pastor received abundant and tender evidences of esteem and affection.

**WINTHROP.**—Since Oct. 1 a special effort has been made to arouse a greater interest in religious meetings. Mission work at a union chapel has been well sustained and a Sunday school organized, and now a committee has been appointed to consider and plan for a new church organization. There are about 100 families in the vicinity during the winter, who are encouraged to support the enterprise, and in the summer a much larger constituency could be counted on from temporary residents at the beach. Rev. E. J. Moore has conducted the special work.

**PLYMOUTH.**—Under the auspices of the Evangelistic Association of New England a series of helpful union meetings was conducted for three days recently, Mr. E. A. Lawrence being the evangelist. The Methodist and Baptist churches joined the effort, and the results are seen chiefly in the revived condition of those who were already Christians. The effort was continued by the churches alone. A good number of conversions are reported.

**LOWELL.**—First. The differences which have divided this church for a year past culminated in a church meeting last week, which by a vote of 206 to 163 sustained the pastor, Rev. G. F. Kengott. This was the second church meeting in regard to the differences between the pastor and deacons, the first having been held last summer. The pastor having been sustained in his course by both these meetings has now ended the controversy, so far as he is himself concerned, by resigning his pastorate, to take effect Dec. 31.—Kirk Street. Rev. Dr. E. B. Webu has been engaged as regular supply for the present.—Pawtucket. By the recent death of Mrs. Rhoda Coburn at the advanced age of ninety years this church loses its oldest member.

**WORCESTER.**—Plymouth held its annual parish meeting Dec. 4. The treasurer's report shows \$1,000 given to home missions and \$918 to foreign. The Y. P. S. C. E. has contributed \$138 in benevolences. The church voted to make its prayer meeting once a month a foreign missionary meeting with special speakers.—Mrs. Hallington Booth addressed three large congregations Dec. 9, greatly interesting the people by her sweet and sincere manner. Her invitation to join the auxiliary of the army met with a cordial response.—Park, at its annual meeting Dec. 12, reported eighteen additions for the year and a present membership of 200. Benevolences amounted to \$280 and home expenses to \$4200. Three years ago this church was dependent upon the City Missionary Society for aid.—Hope held its annual meeting Dec. 12. Additions for the year were twelve on confession, sixteen in all, and the total membership is 169. It was voted to continue the system of free seats and voluntary offerings, and the church expects to be self-supporting hereafter.—Dr. Daniel Merriman presented a



paper before the Ministers' Meeting last week Monday on Church Music. He advised spending less money upon quartets and more for an instructor, who would train all the people to appreciate and render good music.

**Old South.**—The Illustrated Brochure, just received, fulfils its mission in showing this church in its "up to date" form. Its bright cover in colors and fancy type is an attractive suggestion of its pleasing contents. Fine cuts are numerous throughout the book and present the church edifice, exterior and interior views, besides likenesses of the heads of various departments of the church and of the pastor, Dr. A. Z. Conrad. The historical and descriptive sketch which precedes the list of members is interesting in itself and made more so by the accompanying illustrations.

**DUDLEY.**—The roll-call of the church was held Dec. 4. Responses were given from fifty three members out of a total of eighty-five. Within a short time a reception and complimentary concert was given Mr. George Lindley, chorister of the church. He was presented with a gold watch and chain as a testimonial of gratitude for fifty years of service.

**MONSON.**—The labors of Rev. W. A. Dunnett as conductor of union evangelistic services for the last fortnight have met with a gratifying degree of success, and the community has been stirred, the inquirers, who include attendants upon both the Methodist and Congregational churches as well as some non-church-goers, being numerous. One unusual and valuable feature has been the setting apart of a day each week to visit the ill and infirm in their homes. Mr. Dunnett comes from Canada. He avoids the appeal to the emotions only, and is considered by Rev. F. S. Hatch, the pastor, a wise and worthy man with a special gift in evangelism.

**SPENCER.**—The C. E. Society has just started a religious and literary organization, to be known as "The Pilgrims." At the first meeting character sketches of the Pilgrims and Puritans were given. The C. E., the home missionary and foreign missionary societies have just presented the church with a large missionary map of the world. The Home Missionary Society has sent a box of books and papers to an institute in the South, while a barrel of clothing has just been sent by the Ladies' Charitable Society to a missionary in Iowa.

**SPRINGFIELD.**—Park has voted to change its system of raising revenue for current expenses, and will rent seats this year. At the annual meeting of the corporation reports were hopeful, and showed receipts of \$7,273 and expenses of \$7,269. Pledges of \$9,875 have been received toward the debt of \$14,588.

#### Maine.

**PORTLAND.**—*Hilliston.* The annual reports show \$2,444 benevolences for the year. The accessions numbered fifty five, the largest annual addition, with one exception, in the history of the church. The present enrollment is 406, making the church the second largest in the city and the third in the State. During the five years' pastorate of Rev. D. M. Pratt 177 persons have been added to the membership. The church has voted to adopt individual communion cups. The C. E. Society is large and spiritually aggressive. From its membership the church has just elected a deacon, the superintendent of the Sunday school and the assistant superintendent.

**BINGHAM.**—A long contemplated change in the location of the meeting house has been made. The Ladies' Circle purchased a lot in the center of the village for \$1,250 on which, through the efforts of the pastor, Rev. J. C. Gregory, and his faithful workers, a finished and furnished building was dedicated Dec. 12. The sermon was by Rev. C. B. Smith and the prayers by Rev. T. G. Mitchell and Rev. Albert Thompson. Rev. Lewis Goodrich gave an historical address. The building contains two special windows, one in honor of the pastor, the other a memorial.

**BATH.**—*Winter Street* observed its centennial Dec. 8-10 with an interesting program. Rev. O. W. Folsom gave an historical discourse, Dr. A. F. Beard, a former pastor, Professor Chapman of Bowdoin, Rev. A. F. Dunnells and Dr. J. L. Jenkins gave addresses. The celebration closed with a banquet. A marked addition to the attractiveness of the meetings were the floral decorations and special music.

**NEW SHARON.**—After a two weeks' series of meetings the church finds itself revived and supported by an enlarged sympathy in the town. Rev. G. A. Mathews assisted in the work. Eighteen persons show a desire to live changed lives.

#### New Hampshire.

**DOVER.**—*First.* Dr. G. E. Hall, the pastor, has arranged to give on Wednesday evenings a series of

four free popular lectures on Egypt, Palestine and Syria, Constantinople, and Naples and Vicinity, the fruit of his trip with *The Congregationalist's* party. The lectures are illustrated with the stereopticon, many of the views having been taken by himself.

**LEBANON.**—The C. E. Society is large and in fine working condition. The series of Sunday evening services under its care is awakening much interest and filling the chapel to its utmost capacity. Good results are anticipated.

**NASHUA.**—*First.* A class in good citizenship has been formed under the lead of the pastor, Dr. Cyrus Richardson, and a class in systematic Bible study in connection with the C. E. Society.

**HILLSBORO BRIDGE.**—A promising new departure has been taken to increase the voluntary weekly offering so as to meet all deficiencies in current expenses. The W. C. T. U. has inaugurated a series of winter evening union services.

#### Vermont.

**BETHEL.**—The rededication of the meeting house took place recently on a stormy day so that the attendance was not as large as expected. The total cost of repairs was nearly \$1,200, mostly paid for. The interior of the building only was changed, and the added convenience is greatly appreciated.

#### Connecticut.

**CHESHIRE.**—Rev. J. P. Hoyt preached an anniversary and historical sermon Dec. 8, bringing to light the fact that Rev. Nathaniel Chauncey, who gathered the church in 1724, was the first graduate of Yale College and the only graduate in the first class of 1702. The total number of persons received into the church is 2,347. Of these 122 have been received by Mr. Hoyt in his five years' pastorate. The church now numbers 303. Much effective reformatory and Christian work has been done in the town the past year.

**WATERBURY.**—*First.* Dr. Joseph Anderson reviewed the doings of the General Conference of late. His remarks concerning the Law and Order League in referring to the action of the conference in indorsing it, coming from a conservative man so high in literary and church circles and from a member of the Yale corporation, have been largely quoted and much commented upon in the State press.

**SOUTHINGTON.**—Rev. Joseph Danielson has recently reviewed his five years' pastorate. Eighty-three new members have been received, and, besides clearing itself of debt and meeting the current expenses, the church has given \$3,800 for benevolences. This pastorate is the longest for many years.

**NEWTOWN.**—The parsonage was well filled a Friday evening of late, the occasion being a reception to the pastor, Rev. Otis Barker, and wife by members of his parish. An interesting entertainment was followed by the serving of refreshments.

**ROXBURY.**—The interior decorations of the church edifice are now completed, and when the new carpets are laid the meeting house will be much improved.

#### MIDDLE STATES.

##### New York.

**BROOKLYN.**—A fire early Sunday morning in the home of Rev. Dr. R. R. Meredith was discovered, fortunately, in time to permit him and the other members of the household to escape in safety. The property damage is about \$1,000.

**NORFOLK.**—For three weeks the church has worked heartily in a revival conducted in the Methodist meeting house. A helpful introduction was three days of meetings held by this church alone. Last week ten persons were received to membership, all on confession.

**MOUNT VERNON.**—*First.* Special services are being held on successive evenings, beginning Dec. 1, with noted preachers from the neighboring large cities. Rev. L. F. Buell is the pastor. The church was organized three years ago.

**BRANDON.**—A series of special meetings under the lead of the pastor, Rev. R. E. Andrew, has resulted in a good number of conversions, mostly among adults. About thirty will have joined this church during the year.

**CARTHAGE.**—As a result of the revival recently reported twenty-six persons last Sunday united with the church. Eighteen of these were husbands and wives.

##### New Jersey.

**WESTFIELD.**—This church, through its missionary activity, has a position in the denomination out of proportion to its size. Its gifts per member to foreign missions are equaled by few other churches in the country, albeit there are no persons of wealth in the membership. The new pastor, Rev. Henry

Ketcham, was installed Dec. 10, after an unexpected delay, owing to his sickness. The occasion was a notable one. In his examination the pastor-elect, speaking out of twenty years' experience in the pastorate and without manuscript, showed a strong grasp of the great Christian truths and an original way of stating them. The short sermon of Dr. F. P. Woodbury was full of suggestiveness and of the sure triumph of the church. The earnest and sympathetic manner of those who took the other parts reminded the new pastor and the congregation of the great things of which they were mutually in trust. The council was somewhat embarrassed by invitations sent to several sister churches of other denominations in the town. Only one of them was represented, and it was found that, if those delegates were considered members of the council, there was not a quorum of the churches invited present.

**HAWORTH.**—This young church in a new suburb continues to grow despite its lack of a pastor. The hour of worship has recently been changed to the morning, with the result of increased attendance. Eleven persons have joined the church this year. There is much enterprise and steady growth in the town, and it is expected that the church will soon be able to support a pastor.

**VINELAND.**—Rev. G. C. Tullar and Mr. I. H. Meredith have been conducting two weeks' revival services of late. An unprecedented interest was manifested from the first and about 300 conversions have been reported. Four churches united in the services.

#### Pennsylvania.

**PLAIN.**—A few months ago the members of this church decided to pull down their building and in its place erect a more commodious house, which is now complete and was recently dedicated with appropriate services. The auditorium seats 450 persons. There is a large Sunday school room, classrooms and parlors for social purposes. The whole cost was \$4,500. The church is in a flourishing condition. Rev. Theophilus Davies is in his thirteenth year as pastor.

#### THE SOUTH.

##### Alabama.

**MILLVILLE.**—*Bethel* has met with a great loss in the destruction of its house of worship by fire, supposed to be the work of an incendiary. The people had just passed a great struggle to build, and were feeling happy over their success when called to look upon the ashes of their home. They are too poor to rebuild, yet are talking courageously of undertaking the work.

Rev. T. B. Haynie of Gate City recently received a "donation visit" from his people, which resulted in his material benefit.—Rev. J. H. Robison has given the church in Ashland a dwelling house, which will be converted into a meeting house.

#### THE INTERIOR.

##### Ohio.

**CLEVELAND.**—The December meeting of the ministers had a deeply interesting and practical discussion on Wisdom in Winning Souls, with opening addresses by Rev. Messrs. R. A. George, C. H. Lemon and C. W. Carroll. In view of some recent public criticisms of ministers and preaching, the latter has sent a letter to more than one hundred men of his congregation and the neighborhood asking for suggestive themes for Sunday evening sermons. The first response was from a saloon-keeper, who asked him to preach on the Golden Rule.—The Congregational City Missionary Society held its annual meeting Dec. 2. Addresses full of hopefulness were given by Secretary Fraser, President Thwing and others. The year's reports showed over \$3,000 received and expended on three important fields. The society has established an endowment fund, in which are placed all legacies not otherwise designated and two per cent. of all regular receipts. Nearly every one of the twenty-one churches in the city was represented at the meeting. H. Clark Ford, Esq. was re-elected president.—The Lorain Street Mission now has a singing society of nearly twenty members, who form a Sunday evening choir. The attendance at Sunday school and preaching services has largely increased of late, and Rev. Rufus Aptorp has been engaged by the City Missionary Society to take entire charge of the mission until April 1, with a view to organizing a church.

**TOLEDO.**—*Central.* At the communion service, Dec. 1, both water and wine were passed, giving each communicant a choice. About half took water, though the wine was unfermented.—*First.* In spite of the interdict of the Polish priests, the little girls keep coming to the sewing school, and the attendance at the Italian and Syrian Sunday school continues good. The Italian week night school has necessitated an increase in its corps of

teachers. A home for Syrian children has been opened where they have lodging, breakfast and supper at five cents a day, or one dollar a month. Mothers' meetings are also soon to be begun at the home. The third session of the Toledo Institute of Applied Christianity was held in the Sunday school rooms, Nov. 25.

**PLAIN.**—The church celebrated its sixtieth anniversary Dec. 5, with a morning sermon by Rev. Stanley Beard, the former pastor, and in the afternoon a history of the church by Deacon W. H. Minton and an anniversary sermon by Rev. D. M. Fisk.

#### Illinois.

**PEORIA.**—An event of more than usual interest and importance to Central Illinois was the recognition of a German church here, Dec. 9. Ninety-two German Christians, after long and careful consideration of the subject, entered heartily into covenant with one another and received the right hand of fellowship as a Congregational church. Rev. H. S. Wannamaker gave an address in English, and Rev. M. E. Evers, D. D., home missionary superintendent of German work, delivered a strong address in German. The pastor, Rev. Mr. Schmidt, also spoke to the people, and Mr. Kingman, president of the Peoria City Missionary Society, gave an address of congratulation and welcome.

**ELBURN.**—First. The church has voted to accept the resignation of its pastor, Rev. William Kettle. Resolutions were passed expressing deep regret for the loss of the first and much loved pastor, wishing for him and his family the highest prosperity. For four and a half years Mr. Kettle has held an important place in this community. It is with full appreciation of his labors here that the church dismisses its pastor and commends him to the fellowship of Plymouth Church, Rochester, N. Y.

**ROCKFORD.**—First. The great event of this church of late was the recent ingathering of the talent fund. After a special musical recital, the report showed that from the pennies sent to every adult member of the church a month ago the increase of the investment gave a total of \$837. Before the congregation adjourned, nearly the whole indebtedness, \$1,600, was provided for.

#### Indiana.

**INDIANAPOLIS.**—People's held its annual meeting a month earlier than heretofore. The year had been a broken one, consequent upon the resignation of Rev. J. M. Lewis. The membership is 187 and the Sunday school shows an increase in the average attendance. The income has proved adequate to the expenses. The church is hopeful and prosperous. Rev. O. D. Fisher, the present pastor, outlined the work for the future upon enlarged lines made possible by growing interest.

**SHIPSHAWANA.**—This new church is much encouraged and the prospects are that it will soon be strong while yet young. The women's society shows rare vitality and there is a good choir. A movement is on foot to enlarge the house of worship. Rev. J. R. Preston of Ontario still continues his service. He has been assisted recently by Mr. Angus Elleman, a lay preacher and member of the Amboy church.

**ANDREWS.**—Rev. Henry Janes, who recently resigned here after a useful pastorate of two years, is attending Western Reserve University and also has been engaged as an assistant to Rev. Dr. Hayden of the old Stone Church, Cleveland, for a few months.

The church in Ft. Recovery enters upon one week of self-denial, giving proceeds to Ridgville College.

#### Michigan.

**PORT HURON.**—Twenty-fifth Street, Rev. C. W. Rice, pastor, dedicated a house of worship Dec. 1. An indebtedness of \$500 was raised on the day of dedication in various sums, the young people being eager to have a share in the payment of the debt. Secretary Warren preached the sermon. This is the only church in the vicinity of the tunnel or in that portion of the city. A tasteful parsonage adds to the equipment of the work and the outlook is encouraging. The enterprise is the outgrowth of the faithful efforts of Mr. W. J. Mulford, formerly of the First Church, who established a Sunday school there seven years ago.

**ST. JOHN.**—The annual reports given Dec. 2 show that the resident membership has increased sixty-eight per cent. in the last two years, and that the church stood first on the list in the Genesee Association for its gifts to the home mission work, and second in the State for its percentage of gain to its membership among the eight churches which had reported the largest gains for the previous year. The church has no difficulty in securing a large attendance of its members, an annual supper being held in connection with the meeting. The

work of the year has been prosperous in all departments. Dr. H. E. Butler is pastor.

**WEST ADRIAN.**—This church, organized in 1836, has never had a settled pastor, but has now on its sixtieth anniversary voted to employ one. The church worshiped in private houses, barns and schoolhouses until 1868, when a church building was erected which is now, for the first time, heated by a furnace. From 1836-41 the church was Presbyterian, from 1841-59 Congregational, from 1859-67 Presbyterian and since then Congregational. Professor Reynolds of Adrian College is supplying the pulpit and arousing the church to activity.

**JACKSON.**—First. A large congregation of former parishioners and friends of the late Dr. J. W. Hough was present at a service held to his memory last week Sunday. Several speakers testified to the value of their former leader's life in its various aspects.

**FREEPORT.**—In addition to the usual services and organizations this church has a Boys' Brigade, a week night boys' Bible class and a children's band which meets on Saturday.

**LANSING.**—The first of a series of foreign missionary rallies was held Dec. 2, under the charge of the corporate members in the State, eight out of ten of whom were present.

#### Wisconsin.

**EAU CLAIRE.**—First. Thirty-three persons were received into membership on confession, Dec. 8, nearly all between the ages of ten and seventeen. Only eight had been baptized in infancy. They all come into the church through the influences of home, Sunday school and Christian Endeavor Societies. Special meetings were held by the acting pastor, Rev. F. B. Doe, and prudential committee to instruct the candidates as to church membership.

#### THE WEST.

##### Iowa.

**SIoux CITY.**—Mayflower. Special meetings with good interest are in progress. Rev. R. W. Jamison is assisted in the work by his helper, Mrs. Nichols. At the People's Mission, which is also under his care, meetings have been conducted every night for the past sixteen months. The Greenville Mission, under the care of the First Church, Rev. M. W. Darling, pastor, now has preaching services every Sunday evening conducted by Rev. Gottfried Wenning, pastor of the Greenville German Church.

**MITCHELL.**—The church is having unusual prosperity under the leadership of its new pastor, Rev. A. W. McNeel. A C. E. Society of seventeen members was recently organized. The children are encouraged to attend the preaching services by sermonettes at each morning service prepared especially for them. The effort is a decided success.

**CLARION.**—Rev. Edwin Ewell reports the work in good condition, congregations are large, the Sunday school has averaged over 100 in attendance during the last month, and the Christian Endeavor Society is doing good work.

**ELMA.**—The Sunday congregations and Sunday school attendance are on the increase. More money is being raised this year than ever before both for home expenses and benevolences.

**GRINNELL.**—The pulpit was occupied Dec. 8 by Miss Virginia Dox, who represented Whitman College. Collections aggregating \$100 were taken both morning and evening and in the Sunday school.

The plan of holding special meetings with different churches, adopted by the Grinnell Association last year, worked so well that it is to be followed again this year. Many of the pastors proved themselves evangelists of no common order, and were instrumental in leading many into the kingdom of heaven.

##### Minnesota.

**MINNEAPOLIS.**—Pilgrim. Evangelist D. M. Hart-sough has assisted in a revival effort with this church in which over 200 persons signed cards and a number expect to unite with the church. Silver Lake celebrated its tenth anniversary Dec. 1, with an anniversary sermon by the pastor, Rev. James McAllister, addresses by Rev. R. P. Herrick in the afternoon and Rev. J. H. Morley in the evening, and short talks from the charter members. The church is on the outskirts of the city, has a fine edifice free from debt, has just erected a parsonage and is growing spiritually. Robbinsdale. A fellowship meeting of much interest has encouraged the church. Topics were: The Expectant State of the Church, Following Christ and Christ in History. The church fitted up a room in the basement especially for the friends who attended this meeting.

**ST. PAUL.**—Olivet. During the year sixty persons have joined this little church, thus giving it a recognized position and banishing all thought of giving up the work. Over one-half the additions were

the result of a recent revival in which the neighboring churches shared. Members of seven different denominations were received at the last communion.

**GRACEVILLE.**—Improvements have been made in church property and organization of two out-stations organized where preaching has been held through the summer and will be occasionally through the winter. There is also encouragement from the coming of several Protestant families into this Roman Catholic community, growing congregations and the closing of an unneeded service by another Protestant church. This little church has paid promptly all its bills with increased benevolent contributions to all our societies.

**BRainerd.**—Second. Four heads of families recently united with the church. A fellowship meeting has been an encouragement and helped to secure the good will of the community. Evangelistic meetings are now being held, with some conversions. The pastor is preaching to several out-stations otherwise destitute of preaching.

By the coming of Rev. W. R. McClane to Randall growing interest and plans for a church building are reported.—Troubles in the yoked church in Parker have disappeared.—The two churches in Pillsbury and Swanville are without a pastor, but neighboring ministers have arranged to supply them through the winter.—A church society has been organized in Arlington by Rev. C. A. Ruddock of Winthrop and a church organization is expected later.—At Gibbon preaching services have been maintained in a hall, a society has been organized and a church will be formed later.—Four additions to the membership, improvement of the church building, growing congregations and increasing membership of the C. E. Society are reported from Glenwood.—Revival meetings in Lida have resulted in a number of conversions with a church in prospect.

##### Kansas.

**OTTAWA.**—After an interval of eight months in the pastorate the church renews its activity hopefully under Rev. J. B. Adkins. The churches of the

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town have arranged to make a thorough canvass of the community for Sunday school scholars.

**KANSAS CITY.—Bethel.** A new feature here is a "doorkeeper committee," to welcome all who come to the services. All members of the church not on some other committee are requested, on call, to serve on this one.

**OCHEL TREE.**—The church has recently paid an old debt and is gaining in influence and strength. A monthly meeting is held for devotion and business. The Sunday school and Y. P. S. C. E. are in a prosperous condition.

**ARKANSAS CITY.**—This church is continuing the work commenced eight years ago under Dr. De Long. Rev. W. B. Shaw, formerly pastor in Argentine, is now supplying here. While the last summer's crops were somewhat discouraging the people are hopeful, and church and pastor are working with a will to hold the fort in the Southwest.

The Tonganoxie church has recently added new members and is prospering. The large Sunday evening audiences and excellent Y. P. S. C. E. are hopeful features.—Paola church has received forty new members during the past year, making a total membership of 150. Its outlook was never better.—Garnett church has good audiences, a prosperous Y. P. S. C. E. and an attendance of forty-five at the weekly prayer meeting. Twelve have been received to membership within the past seven months.—Forty attend the prayer meeting in Valley Falls. The church is united and strengthened spiritually.

#### Nebraska.

**OMAHA.—Hillside.** This church is looking hopefully to the coming of its new pastor, Rev. Jacob Flook of Sutton, who began work Dec. 1. This is the church to which Rev. G. J. Powell ministered so acceptably and successfully. Mr. Flook, who is somewhat remarkable for his musical ability, will find here a large and promising field, especially among the young people.—**Cherry Hill.** In this church, situated in the northwestern section of the city, among a sparse population, a consecrated band of Christians are doing the best work possible in the conditions which surround them. A large percentage of the people are Roman Catholic and German Lutheran. A special feature of the work here is the cottage prayer meeting, which is often welcomed into homes not professedly Christian. The Sunday school is in fine condition and the Christian Endeavor Society, in the absence of the pastor in another field, maintains an evening service of much interest.

**NORFOLK JUNCTION.**—Evangelist C. S. Billings has been holding a series of meetings here. The church has been pastorless for some time, supplied occasionally by General Missionary Paske. The Junction is one and a half miles from the center of the city, a little village of itself, made up almost entirely of railroad men and their families. Services are held in the large hall owned by the different societies of railroad men. The attendance was small at the beginning, but grew nightly until it reached 150 to 175. There have been a large number of hopeful conversions and the church will be greatly strengthened.

**RIVERTON.**—This church is making thorough preparation for evangelistic services under Mr. Billings, to begin with the new year. The Ladies' Aid Society gave a Thanksgiving dinner, realizing \$18, which they paid on their parsonage loan. There is a deep spiritual interest in the congregation, two persons having already expressed a determination to lead a Christian life. Rev. Samuel Williams is pastor.

**CALHOUN.**—Rev. S. A. Parker finds the interest constantly increasing since the special meetings under Evangelist Billings. An active Y. P. S. C. E. was organized Dec. 1, which promises large results. Mr. Parker preaches every Sunday in De Soto, a neighboring town, where there has been no religious service except what has been held in connection with this church.

**MADRID.**—Through special services, in which the pastor, Rev. G. W. Knapp, has been assisted by Rev. C. W. Preston of Curtis, the church has been greatly refreshed and strengthened. More than forty persons signed cards. Eleven have already united with the church, seven of whom were baptized. Others are to unite soon. Mr. Knapp goes at once to help Mr. Preston in special meetings in Curtis.

**WEEPING WATER.**—This church is fast becoming a nursery for ministers and missionaries, several of its members now attending theological seminaries or holding pastorates, among them Rev. William Reed of Avoca, Io., and Rev. E. H. Ashmun, H. M. superintendent in New Mexico and Arizona. Mr. Clinton Reed is soon to sail for Africa as missionary, and three others are preparing for the same work.

Rev. Arthur Farnworth of Dodge has been holding special services at the Fairview schoolhouse with good results. There has been a good attendance and interest, with one or two hopeful conversions.—Rev. Samuel Deakin of Cowles has established another out-station—his fourth—in Willow Creek. The preaching service is held in the schoolhouse, and there is an encouraging interest.—Twenty-three members, all but two on confession, were received by the Franklin Church, Dec. 1. These are the first fruits of special meetings led by Evangelist C. W. Merrill.

#### North Dakota.

**KELSO.**—This recently organized church is erecting a house of worship, the people themselves constructing it. Rev. N. P. McQuarrie, the efficient pastor, is vigorously pushing the work. At Hillsboro, his other appointment, he has large congregations and a growing interest.

#### South Dakota.

**RAPID CITY.**—Rev. J. W. Barron entered upon his third year Dec. 1, when an interesting anniversary service was held. The church has now 175 members, seventy-four of whom have united during the present pastorate.

**IPSWICH.**—The work on this field, under the care of Rev. E. A. Wood and wife, is prospering. Special meetings are in progress in the latter place and the church building here has been improved.

**REE HEIGHTS.**—The special meetings held by Miss Henry were helpful to Christians, and there were new converts.

The first Sunday in February has been designated by the State joint committee on anti-re submission as Good Citizenship Sunday, when all pastors are urged to preach on the necessity of a higher regard for law in the State.

Special evangelistic meetings are in progress in Mitchell, Erwin and De Smet.

#### New Mexico.

**RANCHOS DE ATRISCO.**—Rev. G. E. Birlew preached several evenings, assisting the pastor, Rev. L. M. Ford, in special meetings. A quiet interest was manifested and several persons expressed a desire to live Christian lives. Three have made application for membership in the church.

#### Arizona.

**TUCSON.**—Rev. L. A. Pettibone, who has recently accepted the call to this church, comes from a pastorate of fifteen years in Burlington, Wis., having been obliged to seek a milder climate on account of throat trouble. The staying qualities developed in his first pastorate give promise of successful work in the new field. The work of this region has suffered in the past from too frequent changes of pastors. The church is now feeling hopeful.

**PRESCOTT.**—This church has sustained its reputation for liberality by making a contribution of \$85 to the C. H. M. S.

#### PACIFIC COAST.

##### California.

**LOS ANGELES.**—First. Rev. W. F. Day, D. D., has entered upon the second year of his pastorate. One hundred persons have been added during the past year, fourteen of whom were received Dec. 1. An offering of \$138 was recently made for the American Board, besides a collection of nearly \$40 for the sufferers in Armenia.

**SEBASTOPOL.**—Superintendent Wirt of the Sunday School Society has been aiding Rev. William Rogers in special services. At the following communion twenty-two persons united with the church. One night saloons and business houses, with few exceptions, were closed at Mr. Wirt's request, and proprietors and employes attended the meeting. The whole town is stirred.

**BERKELEY.**—First, learning of great destitution in Monterey County, owing to failure of crops for several successive years, is about to forward several boxes and barrels of clothing, books and toys, the last named given by children for boys and girls never yet having enjoyed such luxuries.

**WEAVERVILLE.**—Rev. H. H. Cole, being detained from opening a series of services in Hay Forks, twenty-eight miles distant, was fitly represented.

Continued on page 1010.

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## THE BUSINESS OUTLOOK.

To the superficial observer conditions seem to be just about as they were a year ago. It will be remembered that then the Treasury gold reserve steadily diminished until in February the total had fallen to about \$40,000,000. Then came the celebrated bond issue and syndicate, but only after the country had barely escaped the suspension of gold payments—by three days it is said. At the present time the reserve is diminishing, being about \$75,000,000, but there is a more confident feeling than a year ago. It is generally believed that President Cleveland will not allow the gold reserve to diminish so again, and that soon after the holidays another bond issue will be authorized. Here then is the difference: a year ago the business community was paralyzed, not knowing whether the country would be allowed to drift on to a silver basis or not, whereas at present each one is confident that bonds will be issued without limit by the President to preserve the integrity of American credit until Congress sees fit to remove some of the evils of our currency system. A year ago hope was but a glimmering spark; now it burns strong and bright.

But merchants and capitalists, while fearing nothing, are going slowly and will not move forward until they can judge of the character of the legislation which Congress will adopt. There is little reason to doubt that ultimately wise and beneficent legislation on currency matters will be passed, and when that occurs a booming stock market may be expected.

The holiday trade is progressing, but several cities report disappointment at the volume. Woolen manufacturers report fair orders but at low prices. Iron and steel continue quiet, but mills and furnaces have sufficient orders to carry them into 1896. The leather trade seems to be halting. A good many shoe factories have closed down and the demand for leather is limited.

## MR. MOODY AT THE EXPOSITION.

The religious campaign of Mr. D. L. Moody in Atlanta, which has closed recently, was, perhaps, the most remarkable ever held in the city. Mr. Moody came at the solicitation and under the auspices of the Ministerial Evangelical Association of the city, and the "Moody Tabernacle," a commodious structure with a seating capacity of 5,000, was erected for the occasion—the best building of its kind, he said, in which he had ever held services.

From the outset the attendance was large, and it was estimated that during the week there were more people at the tabernacle than at all the places of amusement combined. On Sundays vast crowds were turned away for lack of room, and throughout the audiences steadily increased. It was Mr. Moody's opinion that the attendance here was as large as that at his meetings at the World's Fair in Chicago.

No sensationalism was apparent, but the methods were simple, Biblical and effective. Much was made of the music and congregational singing was encouraged and insisted upon. A consecrated solo singer added much to the services. We are not unacquainted with Mr. Moody's way of preaching—plain, practical, forceful. His telling illustrations cling to the mind and he talks religion in an earnest, businesslike way.

It is difficult in a meeting conducted on Mr. Moody's plan to tabulate results, but there are many evidences on all sides of the good done. Thousands of the unconverted are claimed for a new life, hundreds of the wandering have been restored and Christians have been revived. The clergy, who have supported their leader loyally, were stimulated, and race prejudice, which Mr. Moody met in a many way, has been softened, so that black and white sat side by side. The whole community has felt the presence of

this man of God, and upon him rests the benediction of many grateful hearts. H. H. P.

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## Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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**REV. W. C. STITT, Secretary.**  
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Continued from page 1007.

by Mrs. Cole, who alone conducted the first meeting. Several persons walked six miles to attend these services, while others rode much farther.

ROCKLIN.—Following the dedication of the new edifice special revival services have been held, Rev. J. B. Orr of Benicia aiding Rev. E. D. Haven for nine days.

SAN FRANCISCO.—*Third.* Since the coming of Rev. William Rader the congregations have nearly doubled, special enthusiasm being aroused among the men.

OAKLAND.—*Fourth.* Of the fourteen years' history of this church, the last has been the most prosperous. Rev. O. W. Lucas is pastor.

SAN JOSE.—Rev. F. H. Maar finds encouragement in the fact that the prayer meeting at the mission is better attended than the Sunday services.

#### Washington.

MEDICAL LAKE.—The eighteen months' pastorate of Rev. J. D. Jones has been fruitful, twenty-six persons having been added to the membership, twenty-three on confession. An excellent parsonage has been built and \$200 already returned to the Church Building Society. Mr. Jones preaches at the hospital for the insane every other Sunday afternoon to a congregation averaging 125.

PLEASANT PRAIRIE.—A fellowship meeting was held Dec. 2, 3. The themes were: Christian Fellowship, The Spiritual Life—Its Source, Development and Fruits, Soul Winning, The Ideal Revival—How to Promote It, Tried and Untried Methods. This was the first of a contemplated series of such meetings, having for their primary purpose the deepening of spiritual life.

TACOMA.—*First.* Much spiritual quickening is manifested. A half-hour prayer meeting is held on Sunday morning, in which the services of the day are especially remembered. Rev. L. H. Halllock, D.D., is pastor.

The church in Trent, Rev. Jonathan Edwards, pastor, has purchased an organ.

#### BRITISH COLUMBIA.

A church of thirty-five members has been organized in Victoria, Rev. Jonas Bushell, pastor. A council of recognition was held Nov. 20. The sermon was by Rev. T. W. Butler and the prayer by Rev. A. Judson Bailey. A revival of interest in Congregationalism in British Columbia may yet result in the organization of other churches in some of the larger towns in the Province. The Colonial Society of London, Eng., it is understood, favors such a movement.

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### WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, DEC. 12.

Mrs. Henry Fairbanks of St. Johnsbury presided and read Scripture selections showing what God is able and willing to do, that his hand is not shortened that it cannot save, that it is our privilege always to pray for those in joy or in sorrow. She quoted Mrs. Fenn's words, uttered at a devotional service at the annual meeting of the Board, and which had remained with her ever since: "Never allow the chain of prayer between us and our missionaries to be interrupted."

After several prayers the calendar topics relating to Japan were read and interest expressed in the visit of the deputation, which has now ended and will soon be reported. An odd-looking image adorned (?) the table, and was introduced by Miss Caldwell as Daikoku San, one of Japan's seven gods of good luck, recently sent to the Woman's Board cabinet by Miss Julia Gulick and of which she wrote: "Several years ago, when I spent a winter alone in Takonabe, I saw this image tucked away in the closet of the room we hired for Sabbath services of one of the Christians. When I asked the elderly woman of the house about it, she said it was in her husband's home when she went there as a bride, and that her mother-in-law used to worship it. She did not know its age, but it must be about fifty years now since she was married. I begged the image of her and asked her to keep it for me till I found it convenient to call for it. She did so, and I took possession of it last spring. Daikoku San stands upon two bags of rice, an emblem of the plenty which his favor is supposed to bestow. Those who are anxious to acquire wealth are especially devoted to him."

Mrs. Goodell illustrated the difficulty of dealing with the unenlightened by a story of a Japanese woman who, when told that in sight of the one true God all are sinners, exclaimed: "I a sinner?" Mrs. J. K. Browne and Miss Stanwood read letters from Harpoot, written just after the massacre, telling a heartrending tale of fiendish cruelty, of wanton pillage and burning, of attempt at missionaries' lives, of the little company gathering at last in the yard, facing the possibility of death at any moment, and of the preservation of their lives in the midst of the slaughter of many whom they had loved and for whom they had labored. Mrs. Judson Smith spoke of the unselfishness of the missionaries in all these scenes of greatest trial.

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## WEEK OF PRAYER TOPICS.

The value of the approaching annual Week of Prayer (Jan. 5-12) will depend in large measure upon timely preparation. To this end the subjects decided upon ought to be put as promptly and as generally as possible in the hands of the people. Our 1896 Handbook contains both lists. Those used by the Evangelical Alliance can be had, with the sub-topics considerably amplified, at fifty cents per hundred from Room 511, United Charities Building, Fourth Avenue and Twenty-second Street, New York.

## THE BOSTON MINISTERS' LIST.

*Sunday, Jan. 5.* THE HOLY SPIRIT INCITING TO PRAYER, CONFESSION AND THANKSGIVING. Luke 11:13; Acts 8:4-24; 1 John 5:14, 15.

*Monday.* THE HOLY SPIRIT AS INTERPRETER IN STUDY OF THE BIBLE. 2 Pet 1:21; John 16:7-14; 2 John 1:7-10; 1 Cor. 2; John 5:39.

*Tuesday.* THE HOLY SPIRIT AS GUIDE AND HELPER IN THE SCHOOL AND IN THE HOME. Prov. 8; Acts 2:14-21, 37-42.

*Wednesday.* THE HOLY SPIRIT REVEALING A SAVIOUR TO THE WORLD. Acts 4:23-31; John 14:25-31; John 15:26, 27; 1 John 5:1-12; Luke 10:21-24; Rev. 22:17.

*Thursday.* THE BAPTISM OF THE SPIRIT AFFORDING AN EQUIPMENT FOR SERVICE. Acts 1:1-14; Luke 24:44-49; Acts 2:1-4; Acts 5:32.

*Friday.* THE HOLY SPIRIT ESTREATING FOR THE EXTENSION OF THE KINGDOM. 1 Cor. 12; Acts 1:8; Matt. 28:19, 20; Rev. 7:7.

*Saturday.* THE SPIRIT OF GOD PERVADEING BUSINESS, SOCIETY AND THE NATION. Acts 4:1-12; Eph. 5:15-21; Jude 17-25.

## THE EVANGELICAL ALLIANCE LIST.

*Monday.* HUMILIATION AND THANKSGIVING.

*Tuesday.* THE CHURCH UNIVERSAL.

*Wednesday.* NATIONS AND THEIR RULERS.

*Thursday.* FOREIGN MISSIONS.

*Friday.* HOME MISSIONS.

*Saturday.* FAMILIES AND SCHOOLS.

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## Marriages.

The charge for marriage notices is twenty-five cents.

**FOSTER-SWETT**—In Haverhill, Oct. 16, by Rev. Mr. Everts, Francis Homer Foster of Andover and Mary Jackson Swett of Haverhill.

**LADD-STEVENS**—In New York city, Dec. 8, by Rev. Henry A. Stimson, D. D., George Trumbull Ladd of New Haven, Ct., and Frances Virginia, daughter of Dr. and Mrs. George T. Stevens.

## Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**SHATTUCK**—In Goffstown N. H. Nov. 27. Rev Amos F. Shattuck, aged 63 yrs. He was graduated from Amherst College and Union Seminary, served the churches in Charlestown and Surry for a short time, but the latter part of his life he was the inmate of an insane asylum.

**YOUNG**—In Sharon, Dec. 5. Mrs. Mary Young, aged 76 yrs., 9 mos.

### JOHN O. NORTHPROP.

Mr. Northrop died in Sherman, Ct., Thanksgiving night, Nov. 28, at the age of 91 years and 5 months. Born in Sherman in 1804, and with the exception of one brief interval always resident there, he was practically identified with a century's history of both town and church. Though never physically robust he was always active and unselfish in the performance of his duties as a Christian and a citizen. A gentleman of the old school, he lived a life of singular simplicity, beneficence and beauty, crowned at its close with the ineffable peace of God.

### MARY D. MOODY.

Miss Moody died in Bath, Me., Nov. 17, aged eighty-one years. At the end of a long and painful illness death came as one of the longed-for blessings of the Heavenly father. Through all her suffering and extreme weakness, which kept her for many months upon her couch, there was no tinge of murmuring, but a most sweet and submissive acquiescence in the Father's will. Her character, which from her early years had been strong and beautiful, developed a rare loveliness under the discipline of sorrow and suffering which was laid upon her during the last two years of her life. During her illness she often expressed her child-like trust in her Saviour and among the last words she uttered were these: "My dependence is wholly upon Jesus."

During her early life she taught school a number of years in Boston with marked success. While living in Boston she was an active and valued member of the Old South Church. On resigning her position as teacher, she returned to Bath, where she spent the remainder of her days on the beautiful homestead on the bank of the Kennebec, where she was born. Since her home has been in Bath she has been a member of the Winter Street Church, and was to the end deeply interested in the work and welfare of her church. She was an active member in the Women's Board of Missions, in the McAll Auxiliary, the W. C. T. U. and the Y. M. C. A. Auxiliary.

During the past year she has been greatly interested in the Charles E. Moody Memorial School Building, connected with Good Will Farm, East Fairfield, Me., which she and her sister were erecting in memory of their lamented brother.

Miss Moody was endowed with mental powers above the average. A fine literary taste guided her reading. Her native shyness so completely restrained all self-assertion in her that only her more intimate friends knew and appreciated her mental worth. Her mind delighted to dwell upon the deep things of God's Word. She has experienced that for which her longing soul was waiting. We cannot doubt that she has seen the King in his beauty and is satisfied because she has awaked in his likeness.

### REV. STEPHEN W. WEBB.

Rev. S. W. Webb was born in Skowhegan, Me., Jan. 10, 1812, and died in Asheville, N. C., Nov. 22, 1895.

His early years were spent on a farm in Illinois. He was graduated from Amherst College in 1836. He took his theological course at Chicago Seminary. After his graduation he entered upon the active duties of a ministerial life and was settled for two years as pastor of the Presbyterian church in Alameda, Cal. After two years of successful work he came East, and the great Head of the Church directed him to Great Falls, N. H., where he preached his first sermon, Nov. 24, 1842, and in just twenty-three years to a day notice of his translation was given from the same pulpit. After nine years of faithful service, which had the silent approval of the Master in the gathering of ninety-eight souls, ill health compelled him to give up his work, and no people ever parted with a beloved pastor with greater reluctance or regret. After a rest of two years he entered upon editorial work in Worcester, Mass. His was a busy pen for five years.

Rest and change of labor so far improved his health that he felt he must be about his "Master's business" in his chosen profession. Receiving an urgent and unanimous call to South Hadley Falls, Mass., he entered upon his work there in February, 1888. He went there in the prime and vigor of manhood, with eleven years of successful ministerial and five years of busy newspaper life behind him. He threw his whole heart and soul into his work. The keynote of his ministry was expressed to the church committee in Great Falls: "I had rather be a successful minister of Jesus Christ than king of Great Britain." In South Hadley Falls came the beginning of the end. La grippe, the destroyer of so many lives, fastened upon him, causing complications of disease, from which foreign travel, rest in the sunny South, the highest medical skill and the best of care could not restore him to health.

After he had served his own generation, by the will of God he "fell on sleep." As a preacher Mr. Webb was eminently practical, presenting truth in a pointed, clear and pleasing manner, the natural result of which was large congregations wherever he preached. He strove unobtrusively to live the gospel he taught and to carry into his daily life something of the great Master's spirit. He was a gifted, devoted Christian. Patient in sickness, he met death peacefully and without fear, knowing that his Redeemer liveth.

Not dead, not sleeping, not even gone,  
But present still,  
And waiting for the coming hour  
Of God's sweet will.

Miss Helen Culver of Chicago has just given \$1,000,000 to Chicago University. This will compel Mr. Rockefeller to give an equal amount, and thus, within fifty days, that institution has seen its prospective resources increase \$3,000,000.



## Pill after Pudding.

When Christmas comes and Santa brings  
His Good-Will Sauce for plum puddings,  
With over-eager appetite  
We put the dainties out of sight;  
Then toss and tumble through the night  
And dream of hobgoblins and things  
With pudding heads and turkey wings.  
Next day, and many days—we're ill,  
And all because no Ayer's Pill  
Followed the pudding or the pie.  
In future let's resolve to try  
Pill after pudding—or the pie;  
That pill of Ayer's, which, for skill  
To cure, is called—"The pill that will."



Is the making of a pie. The making of a crisp crust depends largely upon the shortening. Use COTTOLINE, the new vegetable shortening, instead of lard, and soggyiness will be an unknown element in your pastry. Cottolene should always be economically used—two-thirds as much Cottolene as you would ordinarily use of lard or butter, being ample to produce the most desirable results. The saving in a year represents a considerable item.

There are many imitations of COTTOLINE; you should therefore be careful to get the genuine.

Sold every where in tins, with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by

THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

# USE "DURKEE'S SALAD DRESSING"

## HOME MISSIONARY FUND.

An interesting feature of the list of acknowledgments below is the gift of \$12 from a Sunday school. No better way of doing a large service at a small cost can be found. Christian Endeavor Societies, King's Daughters Circles and Sunday school classes may well use this channel for a part of their benevolences.

Cong. S. S. of Walpole, Mass.....	\$12.00
Abby W. Turner, Randolph, Mass.....	6.00
A. Friend, Pomfret, Ct.....	5.00
A. M. Campbell, Pittsfield, Mass.....	4.00
Friend in Omaha.....	2.00
Mrs. A. H. Bailey, Wiscasset, Me.....	2.00
L. S. C. Henniker, N. H.....	2.00
Charles A. Sheldon, New Haven, Ct.....	2.00
Mrs. J. A. L. Hommedien, Lee, Mass.....	2.00
Mrs. Lois N. Farnum, Newton Center.....	2.00
A Friend, Massachusetts.....	2.00
A Friend, Providence, R. I.....	2.00
Miss H. C. Brown, Brookline.....	2.00

Stimulating and Nutritious.  
Horsford's Acid Phosphate.

It supplies just the right element (the phosphates) to repair waste of body and brain—a food itself, and also helps to digest other food.

## "SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "Chautauqua" Desk  
OR A "CHAUTAUQUA" ROCKER RECLINING CHAIR.

WITH A COMBINATION BOX FOR \$10.00.

The Combination Box at retail would cost, .	\$10.00
Either Premium Ditto, .	\$10.00
Total, . . . . .	\$20.00

YOU GET BOTH FOR \$10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our offer fully explained in *The Congregationalist*, Nov. 14, 21, 28.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the goods and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

BETTON'S  
PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co., Props.  
BALTIMORE, MD.THE GENUINE  
DR. BLAUD'S  
IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

Poorness of the Blood and  
Constitutional Weakness.

Imported by E. Fougere &amp; Co., N. Y.

To avoid imitations BLAUD is stamped on each pill.

HOOPING-COUGH  
GROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, London, England.

E. Fougere &amp; Co., 30 North William St., N. Y.

## Dr. Miles' Nervine

The Nerves are the life conductors. Let one nerve centre become inactive and some part of the body gives out. Dr. Miles' Restorative Nervine is the greatest body builder ever discovered. Try it, there's no risk. All druggists sell it under a positive guarantee to refund money if first bottle fails. Book on Heart and Nerves free by Dr. Miles' Medical Company, Elkhart, Indiana.

## Restores Health.



There were no cures of consumption under it.

We now know that they are not constitutional but local diseases of the lungs. They begin chiefly from colds, which inflame the lining of the air tubes and cells of the lungs and fill them with unhealthy mucus. When the lungs are clogged they cannot perform their office, the breathing becomes short, fever arises, the patient is constantly racked by cough in efforts to clear the lungs, and the flesh and strength consume away.

These effects result from every attack of congestion of the lungs, whatever its cause. They can be remedied only by removing the congestion and freeing the lungs from the matter which obstructs them.

The only treatment that is effective and certain is the direct application of healing remedies to the lungs by inhalation. It is an axiom of medical science that all local diseases require local treatment for their cure. Physicians who regard lung diseases as constitutional, and treat them through the stomach, do not expect to cure them. Temporary relief of the symptoms is all they look for, or ever accomplish.

Not only must the lungs be treated by inhalation (which is the only way they can be reached at all), but the remedies inhaled must be adapted to the patient's strength and condition. Inhalation, of itself, is no remedy. It is only the means of applying remedies to the lungs. You may inhale what is of no benefit, or what will do you harm instead of good. The different kinds and stages of lung disease require different remedies. To know what to inhale in each case needs long experience in the application of this special treatment and profound knowledge of the conditions to be met.

The importance of the lungs in the economy of life is seen in the fact that to cease to breathe for only five minutes is fatal. Every function is suspended by it, and a paralysis of death seizes upon the body.

You can then understand why an organ so necessary to life cannot be impaired in its functions, even to a small extent, without injury to health resulting. The mildest catarrh of the lungs obstructs the freedom of breathing and deranges the action of every bodily function.

What, then, is this lung function which is so vital? What does breathing do? It purifies the old blood and makes new blood out of the food we eat. If the purification does not take place the whole system is paralyzed and we die. If it takes place imperfectly we are weakened and diseased by the impurity that remains, and can have no health until it is remedied.

In introducing the inhalation treatment I gave to the world the first common sense application of medical science ever made to the cure of lung disease. I have cured by it, and am now treating with success, every form of lung complaint. In over forty years' experience as a physician I have never, either in hospital or private practice, known of the cure of a consumptive by any other means.

ROBERT HUNTER, M. D.,  
117 West Forty-fifth St., New York.

NOTE.—Readers of *The Congregationalist* who are interested in the subject will receive a copy of Dr. Hunter's book free, by addressing him as above.



I suffered from catarrh of the worst kind ever since a boy, and I never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results.

—Oscar Ostrum, 45 Warren Ave., Chicago, Ill.

## CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

## DR. HUNTER'S LECTURES.

How the Lungs are Now Treated  
with Great Success.

No. 4.

Consumption, bronchitis, pulmonary catarrh, asthma and pneumonia are the chief diseases of the lungs which endanger our lives.

For a long time they were supposed to be constitutional diseases, and were treated through the stomach and general system. It was a false theory and fatal treatment.



## A RECENT WAR RECALLED.

For more than the usual time last Monday morning Prof. F. J. Stanley, formerly professor of English in a college at Tokio, held the close attention of the Boston Ministers' Meeting while he spoke of the war between China and Japan and the treaty which concluded it. He said in part: This was an unparalleled spectacle in history. For six and one-half months China, a great nation, containing nearly one-third the human race, sustained an unbroken series of defeats, and for seven weeks lay prostrate at the feet of her little foe, while on the other hand Japan, which in the last twenty years had issued from 2,400 years of semi-barbarism, enjoyed a series of seventy victories without losing a single battle.

The causes of the war reached back through 1,200 years. During all that time Korea had been a bone of contention between the two nations. Nine years ago the Japanese ambassador at the court of the Korean king wrote his emperor that war was inevitable, because the Chinese were even then showing signs of breaking faith, and one of the causes of the success of the Japanese when the war finally broke out was the thorough preparation they had made in the time since that warning.

Americans, as a rule, are prejudiced in favor of the Japanese, on the ground that the Chinese are certainly a less intelligent race. Mr. Stanley says that in this we are wrong. We see only the coolies, or the laboring classes of China, while the Japanese do not give a passport to one of their nation unless he is certain to be a credit to the nation wherever he may go. But the Chinese middle and higher classes are a race of creative philosophers. They had the printing press twenty centuries ago, something very like the Bell telephone eleven centuries ago. These inventions did not benefit or uplift the nation, because there is no Christian brotherhood to leaven the mass. They are wholly selfish, and inventions never permeate a nation until there is behind them the Christian spirit. But let this slumbering giant of creative philosophy be awakened and Christianized and the Chinese will lead the thought, not of Asia alone, but of the world. The Japanese are the French or Yankees of the Orient, quick, imitative and versatile; but the Chinese are the Germans, stable and solid.

The results of the war were due, on the one hand, to the thoroughness of the preparation of Japan, to the loyalty of the Japanese to their emperor and their country, and their complete *esprit du corps*. On the other hand, the nineteen provinces of China are intensely opposed to the Tartar dynasty, which has had to put down three rebellions in the last forty years. They are not loyal to their emperor, and they had absolutely no *esprit du corps*. In twenty-five years from now, with the practice and drill which they are planning to enforce, China would take quite a different part in any war which might arise.

The treaty was spoken of only in a brief manner, but Mr. Stanley characterized it as a marvelous one. It declares Korea a free and independent nation, abolishes the Octroi taxes, which throws open the whole nineteen provinces of China to commerce, and, therefore, to Christianity, because the gospel always flows along the channels of commerce. It gave back the 5,000 Chinese prisoners of war to their country. There were no Japanese prisoners of war to be returned, because they were butchered as soon as taken, and the emperor of Japan, though not nominally a Christian, begged the lives of these prisoners from the Chinese authorities, it having heretofore been the Chinese custom to torture and kill any who were exchanged in such manner.

Mr. Stanley referred to the fact that when Chinese in Japan and Japanese in China wanted the protection of one of the great Powers they appealed to the United States as

the one whose flag stood for unselfishness and justice.

**COUGHS AND HOARSENESS.**—The irritation that induces coughing is immediately relieved by using "Brown's Bronchial Troches." A simple and safe remedy.

FIFTY cents will buy a bottle of Pond's Extract Ointment. Absolute cure for piles.

**A SIGNIFICANT DEPARTURE.**—With the departure of another year when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables every one to battle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla, the great blood purifier, a positive and permanent cure for rheumatism.

## SEND for IT!

An elegant Brochure, illustrating factory views, with description of spoon making.

A BEAUTIFUL HOLIDAY SOUVENIR.

Send for it.

New York Salesroom,  
2 Maiden Lane.

Everything in Solid Silver.

Full assortment of silver plate  
Hollow Ware,

Cut Glass,  
Mounted Pocket Books.

Sterling Silver Inlaid  
Spoons and Forks

Guaranteed 25 years.

Waldorf. FOR SALE BY ALL JEWELERS.

The Holmes & Edwards Silver Co.,  
BRIDGEPORT, CONN.

Mention this paper.

DAINTY AND CAPTIVATING  
Christmas Gift

We want you to have a set. Everyone who has thus far bought them are delighted. Hundreds who never before did such a thing have shown these exquisite souvenirs to friends and neighbors and have secured most beautiful and valuable silverware premiums for the little time required. The spoons are real works of art. Little gems of the mighty World's Fair and unless you have seen them you cannot realize what a delightful present they make for wedding, birthday or Christmas gift. The price is so low, only 99 cents for six spoons, that anyone can afford to buy them. Why not buy a set today. You will be deeply interested in the premium offers we will send you and whether you care to show the spoons or not you will be glad you bought them. This is the kind of letters we receive daily.

DECATUR, Illa, September 25, 1895.  
Leonard Mfg. Co. — Please forward fifty-four sets of World's Fair Souvenir Spoons. Enclosed find Chicago draft for the amount. I have many orders and wish to deliver as soon as possible.

MISS A. A. GAMBRE, 461 N. Church Street,  
WASHINGTON, D. C., Sept. 14, 1895.

To the Leonard Mfg. Co., Dear Sirs: — I sent an order like the enclosed for one set of spoons last year for a wedding present to a grand daughter and they were the most pleasing of all her silverware (which was abundant) as a souvenir of the Fair.

LA PORTE, Pa., Sept. 14, 95.

Very truly, E. N. LATIMER, Pastor M. E. Church.  
Enclosed find money order for \$3.94 for six sets. Respectfully yours,

MRS. L. C. SANDORN, 1401 Pierce Street, Sioux City, Iowa.

Individual checks and C. O. D. orders not accepted. We refer to First National Bank of Chicago or any Express or Mercantile Company, and any leading Religious Paper in the Country. Be sure to order at once as this is a Christmas Offer.

LEONARD MANUFACTURING CO., 152-153 MICHIGAN AVENUE, A.Y. CHICAGO, ILLS.

## CHILD'S SET

not playthings but a real, serviceable Knife, Fork and Spoon in a pretty, cute box. Beautifully engraved and heavy silver plated. Just the thing for the little folks. Special Christmas price 50 cents prepaid. Usual price is \$1.50. Money refunded if not as represented. Address as above.

"1847"  
Rogers  
Bros.

Silver Plate  
that Wears



Make  
sure of  
the "1847"  
if you wish  
the genuine  
original Rog-  
ers Silverware.

Meriden  
Britannia  
Company

MERIDEN, CONN.  
208 Fifth Ave., NEW YORK.

THE  
BEST  
SILVERWARE

in quality and finish.  
New and desirable patterns  
many of which cannot  
be found elsewhere.

Bigelow,  
Kienard & Co.  
311 Washington St. cor. West.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

Allcock's Porous  
Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

## BIOGRAPHICAL.

ALLEN G. THURMAN.

Mr. Thurman was born in Lynchburg, Va., Nov. 13, 1813, and died at his home in Columbus, O., Dec. 12. Like so many other eminent men he was the son of a clergyman. Since 1819 he has been a resident of Ohio, and reflected credit upon that commonwealth by his career as a lawyer, legislator, judge and administrator. He began his career in Congress in 1845. In 1851 he was elected to the Supreme Court of Ohio; from 1854 to 1856 he served as chief justice. In 1869 he entered the United States Senate and immediately was recognized as the leader of the Democratic minority. He remained in the Senate until 1881, establishing for himself a reputation for fairness, breadth, dignity and intellectual ability which made him one of the best and ablest public servants the Democratic party has ever given to the nation. In 1875 he first received votes for President in the Democratic National Convention. In 1884 he and Mr. Bayard were the only men who contested with Mr. Cleveland for the honor of the Democratic nomination. In 1888 he was nominated for Vice-President by the Democrats by acclamation. Since he retired from the Senate he has practiced law somewhat, but in the main lived a life of ease and honor at his home in Columbus.

## WEEKLY REGISTER.

## Calls.

BOARDMAN, Charles P., Humboldt, Io., to Webster City. Accepts.  
CLYDE, Jno. P., to supply the ch. at Lincoln, Io., in connection with Union and Jewell. Accepts.  
CROSS, Allen E., Cliftondale, Mass., to Pomona College Ch., Claremont, Cal. Declines.  
DIBBLE, William L., Ivanhoe, Ill., to Willow Lake, S. D. EOB, J. H., Second Pres. Ch., Albany, N. Y., to First Ch., Denver, Col.  
GARDNER, F. W., a teacher, to Milford and Westport, Io. Accepts.  
GRAY, Jno., Sibley, Io., to Fairmont, Minn. Declines.  
HELMING, Oscar C., formerly of Island Pond, Vt., to Plymouth Ch., W. Duluth, Minn., where he has been supplying. Declines on account of ill health.  
HEWELSON, Thomas H., Ocean View, Cal., to Paso Robles and San Miguel. Accepts.  
HUTCHINS, J. O., Amelia, N. Y., to Litchfield, Ct. Accepts.  
JOHNSON, William G., Peterson Io., to Newell. Accepts.  
LILLIE, Isaac B., to remain at Alamo, Mich., another year.  
LYDGE, Jno. M., Stellacom, Wn., to Kalama.  
MCINTOSH, Wm., Ottawa, Can., to Olivet Ch., Toronto.  
MUNRO, Prof. G. A., Kearney, Neb., accepts call to Milford and has begun work.  
PAUL, Benj. F., Lambertson and Walnut Grove, Minn., accepts call to Alton.  
PRESTON, R. L. D., to remain another year at Cannon and Cannonburg, Mich. Accepts.  
ROSE, Luman F., to Hastings, Neb., where he has been residing. Accepts.  
SCOTFORD, Henry C., Lake Linden, Mich., to Nashua, Io. Accepts.  
SHAW, Wm. B., Argentine, Kan., to Arkansas City, where he has been supplying. Accepts.  
SMITH, J. H., of Missouri, to Wadena, Minn.  
STONE, Edward G., Natick, Ct., accepts call to Westchester, to begin work Jan. 5.  
SUTTON, Samuel, Evans, Ky., to Heathley's Chapel, Coal Creek, Tenn. Accepts.  
THOMPSON, J. K., formerly of Warren, Vt., to S. Woodbury.  
VROGMAN, Henry C., E. Milton, Mass., to Third Ch., St. Louis, Mo. Accepts.  
WIDING, Carl A., to Swedish Ch., Ashtabula, O. Accepts.  
WILLISTON, Martin L., Elmhurst, Ill., to Blue Island.  
WYLLIE, Edgar R., Sumnerdale, Chicago, Ill., to Cebu, Tex. Declines.

## Ordinations and Installations.

ABRAHAMIAN, Sarkis A., an Armenian and graduate of Bangor Sem., o. Green's Landing, Me., Dec. 10.  
DUDLEY, Jos. E. D. D., i. First Ch., Fargo, N. D., Dec. 11.  
FELLOWES, Edward C., i. Second Ch., Derby, Ct., Dec. —. Sermon, Rev. Newman Smyth, D. D.; other parts, Rev. Messrs. Joel Ives, Jos. Anderson, D. D., E. W. Shelton, E. M. Chapman.  
KETCHAM, Henry, i. Westfield, N. J., Dec. 10. Sermon, Rev. F. P. Woodbury, D. D.; other parts, Rev. Messrs. S. L. Loomis, D. D., H. A. Stimson, D. D., J. L. Scudder, Josiah Strong, D. D.  
LENNOX, A. M., o. W. Guthrie, Okl., Nov. 20. Sermon, Rev. W. Lumpkin; other parts, Rev. Messrs. Miller, Childs, Queen and Foster.  
LUTHELI, Lewis J., rec. pastor of Cong. Pres. Ch., Jefferson, O., Dec. 3. Sermon, Rev. H. M. Hisey; other parts, Rev. Messrs. F. W. Link, C. W. Grupe, G. W. Longenecker, G. W. Belsey.  
MEADER, J. R., i. Dalton, N. H., Dec. 3. Sermon, Rev. J. H. Hoffman; other parts, Rev. Messrs. F. G. Appleton, A. J. Eastman, E. E. Blackmer, G. H. Tilton.  
ORCHARD, John, i. Plymouth Ch., Fargo, N. D., Dec. 12.

## Resignations.

BOGGESE, Jos. H., Cresco, Io.  
EMBREE, Jehu H., Linwood, Kan., to take effect March 1.  
GRANGE, Wallace S., Atkinson and Cornwall, Ill., to take effect Feb. 15.  
HEBERD, Stephen S., Second Ch., Winona, Minn.  
HITCHCOCK, Abraham F., Suisun, Cal.  
KENNEDY, Geo. F., First Ch., Lowell, Mass., to take effect Dec. 31.  
OLSEN, Carl F., Swedish Ch., Ashtabula, O.  
PINKERTON, Adam, First Ch., Arena, Wis., withdraws resignation.  
STEVENS, Henry A., Bristol, R. I., after a pastorate of fourteen years.

## Dismissals.

KETTLE, Wm., Elburn, Ill.  
SWAIN, Aug. C., Barton, Vt., Nov. 27.

## Churches Organized.

ST. PAUL, Minn., People's German, rec. Dec. 6. Sixty members.

## Miscellaneous.

ADAMS, Myron, has been unable to preach since last Easter and is still quite sick.

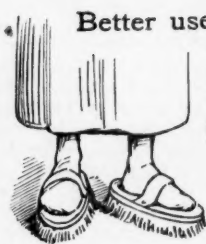
APTHORP, Rufus, Cleveland, O., has been called to take charge of Lorain Street Mission of the City Missionary Society until April 1.  
BLISS, Dan'l J., of Exeter (Lebanon) Ch., is suffering from a severe attack of typhoid fever. For several weeks past two young ladies from Northfield have been doing an excellent work in his parish.  
EDWARDS, Jona. and wife, Spokane, Wn., on the twenty-fifth anniversary of their marriage, received a visit from their parishioners and friends, who filled the house and left behind tokens of regard and appreciation.  
HUNTINGTON, H. S., and his wife, Dec. 8, the twenty-fifth anniversary of their marriage, received from their people of First Ch., Milton, Mass., 100 silver dollars as evidence of their good will.  
NASH, Prof. C. S., is at Lane Hospital, San Francisco, having just undergone a serious operation. Earnest prayers are ascending that this brother beloved may soon be permitted to resume his labors in Pacific Seminary.  
PARSONS, Henry W., Webster, S. D., accepts call to Snook Rapids, Minn., for three months.  
WILLIAMS, Rev. E. S. and wife are about erecting a new house on sixteen acres recently purchased at Saratoga.

## ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
<b>ALABAMA.</b>	<b>NEBRASKA.</b>
Calera, South, 4 4	Lincoln, Vine St., 4 11
Clanton, 7 7	Swedish, — 22
Hackleburg, 18 18	Madrid, 7 11
<b>CALIFORNIA.</b>	Norfolk Junction, 31 31
Los Angeles, Park, 2 5	Petersburg, 10 10
Needles, — 4	Strang, 3 3
Pasadena, First, — 3	<b>NEW HAMPSHIRE.</b>
San Francisco, Market St., 3 18	Conway, Second, 7 10
Pierce St., 3 3	Croydon, 4 5
Plymouth, 2 7	<b>NEW YORK.</b>
San Luis Obispo, Sebastopol, — 22	Carthage, 2 26
<b>ILLINOIS.</b>	New York, Broadway — 16
Chicago, Warren Ave., 13 45	Tabernacle, — 16
Paxton, 1 3	Norfolk, 10 10
Winnebago, 17 17	S. Granville, 2 4
<b>IOWA.</b>	<b>OKLAHOMA.</b>
Carnforth, — 35	Deer Creek, 4 4
Castana, 1 4	Jennings, — 3
Cedar Falls, 5 12	<b>OREGON.</b>
Clarion, — 3	Ashland, 1 3
Clay, 6 6	Portland, First, 4 4
Eagle River, — 6	Hassalo St., — 3
Emmetsburg, — 86	<b>SOUTH DAKOTA.</b>
Fayette, 4 5	Canton, 4 4
Manson, — 6	Hudson, 10 10
Otho, 8 8	Myron, 13 13
<b>MAINE.</b>	Pierre, — 23
Bristol, 3 3	Watertown, — 5
Brownville, 10 10	<b>VERMONT.</b>
Sebago, 5 5	Danby, — 7
<b>MASSACHUSETTS.</b>	Jeffersonville, 3 3
Dedham, Islington, 6 6	<b>WASHINGTON.</b>
Northbridge, Rockdale, 1 3	Orting, — 13
<b>MICHIGAN.</b>	Seattle, Plymouth, 4 21
Grand Rapids, First, 4 11	<b>WISCONSIN.</b>
Plymouth, 2 7	Dodgeville, — 6
<b>MINNESOTA.</b>	Jacobsville, 1 3
Brainerd, — 4	Plymouth, 8 8
Glenwood, — 4	Two Rivers, 12 15
Merriam Park, Olivet, — 39	<b>OTHER CHURCHES.</b>
Minneapolis, Como Ave., 2 13	Andover, O., 8 8
New Paynesville, — 5	Atrisco, N. M., 3 3
Owatonna, — 40	Coal Creek, Tenn., 16 30
<b>NEBRASKA.</b>	Heathley's Chapel, 16 30
De Witt, — 16	Denver, Col., Plymouth, 1 6
Franklin, — 21	N. Windham, Ct., 5 16
Grand Island, 1 4	S. Bend, Ind., — 21
Harbine, 3 5	Victoria, B. C., 13 40
	Churches with less than three, 19 29

Total: Conf., 369; Tot., 1,000.

Total since Jan. 1. Conf., 15,883; Tot., 27,145



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2.	3	" 8 "	\$4,	\$5,	\$6,	\$8,	\$10.	
3.	3	" 12 "	\$5,	\$6,	\$7,	\$8,	\$10.	
4.	3	" 8 "	\$10.					
5.	4	" 8 "	\$10,	\$12.				
6.	3	" 10 "	\$6,	\$8,	\$10,	\$12.		
7.	3	" 12 "	\$5,	\$6,	\$7,	\$8,	\$10.	
8.	3	" 8 "	\$5,	\$6,	\$7,	\$8,	\$10.	
9.	3	" 12 "	\$5,	\$6,	\$7,	\$8,	\$10.	
10.	3	" 8 "	\$5,	\$6,	\$7,	\$8,	\$10.	

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